OUTLINE OF METAPHYSICS

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INTRODUCTION

THE NEED FOR AN ACADEMIC BASIS OF OCCULT SCIENCE

ECHOES of the nineteenth-century conflict between religion and science have more or less died away. The war comprised a series of battles between religious and scientific materialism, and it was full of thrills for both sides while it lasted. We, perhaps a more sophisticated though still not a very wise generation, can now look back on it with a certain amount of detached interest and examine its effects. The struggle has ended for two reasons: (*a*) the virtual disappearance of religious literalism; (*b*) the collapse of scientific materialism.

The latter, having trampled its opponent to death, then proceeded to commit suicide by successfully splitting the Atom. Dalton in the early part of the nineteenth century struck some decisive blows at religious materialism by temporarily confirming the position of scientific materialism originally mapped out by the early Ionian philosophers. Crookes, Thomson, Rutherford, Mendeleyev, Moseley and others then demolished the whole materialistic edifice by splitting the unsplittable, thus reaching the shocking conclusion that Matter is a relative illusion. Materialism, which had lasted for about two thousand five hundred years and even survived fifteen centuries of undisputed politico-religious domination of all avenues of western expression, quietly expired in about ten years when it was learned that matter, far from being a permanent basis of anything, only exists so long as certain invisible forces maintain its electrons in their regular orbitals. Materialism is now dead. Its supporters have so far succeded in postponing its burial on the ground that the thing is only stunned and might one day undergo resuscitation, although it is becoming offensively obvious that an interment will soon become a vital necessity.

The failure of contemporary science, after shattering the standards of religious morality, to solve international problems by rationalization alone has forced certain glimpses of the obvious on the attention of humanity. Certain issues compel notice. These might be summarized as follows:

(1) Two major wars and an economic depression have proved that international peace and prosperity cannot be attained or preserved by mere expeditious planning and the organization of human beings on a soulless basis.

(2) Physics has come up against a wall. It has had to admit its inability to progress any further without crossing from the familiar world of solids, liquids and gases with their simple phase-rules into the ultra-gaseous sphere—the dubious region of "radiant matter". Quantum, wavicles and Space-Time are no longer speculative luxuries which a few established geniuses could afford to play with while serious folk built automobiles and totalizators. This virtually means admitting meta-physics of the mystic variety into the scientific holy of holies, a step which the academic world is postponing as long as it possibly can. The fact

remains, however, that in the near future something very like occult metaphysics will have to be adopted into the scientific curriculum. This means that it will need to be reduced to some sort of accurate classification in terms of modern academic thought, but in that case there may be some repercussions from the old religio-scientific conflict.

This conflict has had certain effects on current metaphysics. The devotional mysticism which gave political Christianity its sole real excuse for existing thickly coloured early occult thought of the present century. The idealism which must necessarily accompany all true metaphysical search was infused with an emotionalism that tended to make science a bit suspicious; and, although there is certainly a legitimate place for poetic and sentimental idealism—although there may be certain spheres in which poetic symbolism is indispensable—the most important task ahead of us in the thoroughly practical future of the western world is

(*a*) to render the principles of occultism intelligible to a growing number of educated and cultured western minds;

(*b*) to co-ordinate those principles with the accepted standards of modern scientific and academic study.

This is vitally important today, when every type of human expression may be commercialized and exploited for private profit. If the devotional-mystic element in early occult metaphysics of the present century roused suspicion in the scientific mind, invasion of this field by an army of charlatans, million-dollar-temple cults, "go-getters" and "stunt-merchants" has made it almost unclean from the viewpoint of science. An academic basis for occult metaphysics is therefore essential. Part I of this book is intended to offer such a basis, while in Part II an attempt is made to classify occult metaphysics for the reference of students and to express the "Ancient Wisdom" categorically. This does not mean that the religious approach is to be disregarded or belittled, because practical religion will have an important part to play in the future, especially in the healing of psychological diseases. It means that a special institution on scientific and experimental lines is required to fit occultism into the scientific scheme of things.

PART I

ACADEMIC BASIS

CHAPTER I

ECLECTIC PHILOSOPHY

(I)

The Function of Philosophy

There is a popular belief in some quarters that Philosophy means accepting the blows of fate with equanimity—pretending to enjoy being knocked down—and that a philosopher is a kind of fatalist. A better definition is required. The literal meaning of philosophy, by its construction, is "love of wisdom", from "phileo", the verb "love" in Greek, and "sophia", wisdom. Plato in the Phaedrus says that "wise" is an adjective applicable to God alone, and that the correct title of philosophers is Lovers of Wisdom. The most famous of the negative descriptions of philosophy is that "a philosopher is like a blind man in a dark room looking for a black hat that is not there". The author of that was probably a disgruntled loyalist subconsciously resentful of the light which philosophy throws on all conventional beliefs, hypotheses and assumptions.

This suggests one of the important functions of philosophy, to criticize everything in a constructive manner—to accept no assumptions—to ask awkward questions about all of them and "reason things out". Philosophy has a double function, negative and positive. The former is analytical and consists of resolutely "debunking" whatever seems to call for that drastic process: the latter is synthetical or "synoptic", that is to say it aims to acquire a universal or "gestalt" viewpoint—a vision of things as a whole. Reason is philosophy's essential instrument, and Logic, a branch of philosophy, is the study of that instrument. We all have our attitudes to life, right or wrong, useful or futile. We should always make a point of discovering true reasons, not mere justification, for what we think. But that is getting near the realm of analytical psychology.

There is a difference between science and philosophy, even though our modern science has passed through preliminary philosophical stages, on much the same principle as that a butterfly and a caterpillar are distinct. Science is content with facts. Philosophy requires reasons. Science is legitimately satisfied with the answer to the question "What?" Philosophy seeks answers to the question "Why?" There is usually only one correct answer to the former, whereas there may be several reasonable answers to the latter. It is part of philosophy's task to find out which one is logically true. That is the fascination of philosophy. It includes everything from a haystack to a ghostly visitor; and it even includes Faith.

As we are supposed to be living in a scientific age, it might be as well to show the relation between philosophy and science. There is a tendency amongst many of those repetition-workers and formula-slaves who make up the bulk of the so-called scientific world to look down on philosophy as being "vague and indefinite", whereas the reverse is true. It is philosophy that is definite and science which takes for granted a lot of loose assumptions and concepts, such as "space", "time", "matter" and the Euclidian axioms. All of these philosophy feels called on to examine critically, the critical process being known as "Metaphysics". It used to be considered that the term metaphysics was derived from the Greek "meta", meaning "after", and due to the fact that Aristotle's first philosophy was catalogued *after* his work on Physics. Of recent decades, however, metaphysics has taken on a much wider and higher significance and has come to embrace that which is not only "after" but "beyond" the physical range—the realm of the invisible.

Let us consider the relation between philosophy and science, using the latter term in its generally accepted sense as "systematized knowledge based on accurate and controlled observation of the facts of sensory experience". Science aims to be precise and as far as possible to measure and prove. Its aim is to understand complex systems in terms of their simplest parts. It is essentially analytical, although it purposes to synthesize groups of observed phenomena in terms of formulated laws which an army of human robots can operate without having to employ original thought. Strictly speaking, science cannot include anything which is outside the boundary of current sensory observation, although there is no certainty that the five senses of modern man represent any kind of absolute limit to what may one day become part of man's sensory mechanism. Philosophy is not compelled to exclude anything imponderable or not observed by the five senses, and is completely justified by the argument that Reality is not confined to that which may be observed and measured by modern man's sensory technique. For instance, the law of cause and effect may be deduced from observation of phenomena, but it might also be logically reasoned in the Rationalist sense.

Science, being analytical, cannot prevent itself from splitting up into many separate branches, each of which comes to represent a specialized study and tends to limit itself to a single angle. This makes it quite impossible for any single branch of science to know the scheme of things as a whole. It perpetuates partiality and inclines to obstruct the broader synthesis. Science, it has been succinctly remarked, spends its time discovering more and more about less and less—in point of fact, if it is to function efficiently, that is what it has to go on doing.

There are thus three main defects in the scientific method so far as universals are concerned:

(1) Science has to take certain preliminary assumptions for granted, and these may prove to be false when improved methods of observation are discovered or invented. A notable case is the materialistic view of nineteenth-century science, which used to be a fundamental and unquestioned assumption, but was exploded by the splitting of the Atom.

(2) It is limited to sensory observation, aided by mechanical instruments.

(3) It concentrates on a partial view of the scheme of things.

Philosophy has none of these defects. Being critical, it is able to throw doubt on many unproved assumptions and thus overcome defect No. 1. Being synoptic as well, it overcomes defect No. 3 by offering a synthetic view of the Whole. It is not limited to sensory phenomena and is able to show, by reason and logic, that such limitations do not contain Reality.

B. L. Atreya* credits Philosophy with "a disinterested effort to formulate a coherent and comprehensive view of the universe as a whole and to interpret particular facts in relation to and in the light of the whole". He maintains that "an ideal philosophical hypothesis must admit the claims of all demands of our life—intellectual, emotional and active. It must take note of all types of experience. . . ."

The defective nature of most western philosophical systems is that they fail to satisfy the above postulates in one or another aspect.

Some Definitions of Philosophical Terms

The main divisions of philosophy are:

(1) Natural Philosophy, or physics.
(2) Metaphysics.
(3) Ethics.
(4) Logic.
(5) Psychology.

(1) Natural Philosophy deals solely with the objective, external world and is the forerunner of various sciences.

(2) Metaphysics (in the academic sense) is divided into:

(*a*) Ontology, the study of the real nature of existence. It is derived from the Greek On, Ontos, the neuter gender of the participle, Being.

(*b*) Epistemology, the theory of knowledge and the study of problems of understanding.

(3) Ethics, or Moral Philosophy, is a study of the problems of human conduct.

(4) Logic is the science of the regulative laws of thought.

(5) Psychology is the science of conscious and unconscious mental processes—sometimes called the Science of Behaviour.

Ontology has three headings. There are three main directions in which philosophers have looked for an answer to the question "What is the nature of the Reality? (*a*) Materialism
(*b*) Idealism
(*c*) Realism.

(*a*) Explains everything in terms of body, or matter. Biology is probably the extreme form of materialism, as it tends to explain everything, even mind, in terms of physical anatomy. Biology is a science, not a philosophy, but it makes an assumption that mind is a function of matter. One of the features of materialism is that it depends largely on the ability to memorize long lists of objective facts rather than on creative reasoning. Materialism has been enthroned by science, but the

* See article "Philosophy and Theosophy" in Part III of *Where Theosophy and Science Meet*, Adyar Library Association, Madras.

fact that science no longer accepts the materialistic basis seems to have left the materialists unmoved. The "throne" is wobbling more than a little.

(*b*) Idealism claims that Mind, Form or Ideation is the ultimate reality. The term Idealism is not to be confused with popular sentimentality, but is a technical term with a definite meaning. The vanguard of modern scientific thinkers is turning to idealism, because the whole periodic classification of the elements depends on numerical ratios and not on solid particles of matter. The modern idealist is a mathematician.

(*c*) Realism tends to accept both mind and matter as co-eternal. It tends to dualism, and regards these two aspects as mutually interacting.

Epistemology may be divided into:
(*a*) Empiricism
(*b*) Rationalism.

(*a*) Maintains that all human knowledge originates in sensation. This is called *a posteriori* knowledge, meaning knowledge gained "after" sensory experience.

(*b*) Claims that the source of knowledge lies in inborn, or "innate" ideas of the mind. This is *a priori* knowledge—that gained prior to experience. Rene Descartes (1596–1650) was technically the first of the "modern", i.e. the post-medieval, philosophers to develop Rationalism.

Rationalism is not to be confused with the idea of "common sense", or with "rationalization" in the sense of putting things into shape. It is a technical term with its definite meaning. Rationalism maintains that all knowledge is intuitively perceived—that there is an inner "Knower" who apprehends truth. "Intuition" means the mode of learning which comes from within, as distinct from sensations which arise from external stimuli in the perceptual field. The problem of deciding which of the two is true, Rationalism or Empiricism, is as difficult as deciding which came first, the chicken or the egg. For the immediate present we can only fall back, like Kant, on some kind of "Faith" or "Practical Reason"—some faculty beyond "Pure Reason" not yet sufficiently developed by the ordinary run of human beings to be accepted as a coherent means of knowing. Of one thing at least we may be fairly certain—that if humanity continues to evolve indefinitely, there must come a time when human consciousness will have reached a general state as far beyond the present reasoning intellect as the latter is beyond savage instinct. The only obstacle to that is the possibility of evolution not continuing—that it might suddenly stop; but, against this, we may ask, if it does not continue, at what level may one expect it to stop? The answer most people will give is that evolution never stops and that, therefore, human consciousness has no limit.

(2)

The Main Philosophical Schools Since Classical Times

If we go back before the time of Ancient Greece we reach an almost pre-logical period when the majority of men were not concerned with mental solutions of the problems of universal causation. If we go back

far enough we come to a time when the very problems themselves did not exist. Although the universe was in itself much the same as it is now, and the nature of the Reality was still hid in the Mountain-top of Truth, there was not enough mental life to recognize the existence of such problems or to feel any need for inquiry.

The Indo-Aryan races seem to represent a certain level of mental development, namely the sort of mind which is concerned with social principles. These in themselves represent a kind of "abstract", or synthesizing mentality which is not limited to objects. Prior to the Aryan Race records suggest that the prevailing "level" of popular concern was with objects of like and dislike, emotions of pleasure and pain, and the main problem of life was self-preservation and expansion. The problem of universal causation did not revolve round "what", but "who", made the universe. The objective mind of primitive man instinctively personifies natural forces and is satisfied with literal, objective, personal explanations of such things. It is possible that a few great minds among the ancient peoples, such as history records in Egypt, India and elsewhere, possessed the higher synthetical reason which most cultured folk have developed today, but, as their contemporaries lacked this mental equipment, they would be compelled to communicate their ideas by means of myths and symbols. In fact symbology is a kind of ultimate, universal language. Which probably accounts for the primitive religious and mythological mode of approaching the mystery of existence. These great minds would have been just as incapable of conversing intelligibly with the masses of their day as a modern spiritual genius with a highly developed intuitive faculty finds in communicating his inner realizations intelligibly to a present-day crowd of commercial-minded sportsmen.

From the time of Ancient Greece we find a series of schools which alternate between Materialism and Idealism. In fact this pendulum-like swing is a noticeable feature of Aryan philosophies; and the Eclectic Philosopher—he who selects the common factors and the best in all philosophies—is inclined to see in this a purposeful development. The eclectic philosopher usually adopts the teleological viewpoint, which may account for his unpopularity among materialists, who are apt to chafe at the thought of a coherent, purposeful continuity running through the successive civilizations and cultures.

Greek philosophy is generally regarded as beginning with the Ionian School in Asia Minor. An important name to remember is that of Thales (*c.* 600 B.C.), who might be called the first materialist of the West. His materialism was by no means so dense, if we may use the term, as that of today, and it is regarded with suspicion by the modern biologist. He postulated some kind of fluidic substance like water as the basis and origin of the universe. Attention was directed at that time to four basic "elements"—fire, air, water and earth. Air and fire being, in the opinion of the time immaterial, the most fluidic substance was water. Although science has analysed physical matter more closely and is aware that air consists of several elements, chiefly nitrogen and oxygen, while water is composed of hydrogen and oxygen of a certain molecular equivalence, there is a certain symbolical truth underlying this ancient fourfold division, as we shall see in Part II. In addition, some of Thales' observa-

tions were early steps towards scientific knowledge of electro-magnetism and static electricity. He discovered that, if amber is rubbed with fur, it acquires the property of attracting pieces of light material.

Anaximander (*c.* 600–550 B.C.) postulated a single "Primary Substance", out of which the four elements emerged. Modern science attributes this to solar energy.

Pythagoras (*c.* 570–500 B.C.) initiated a swing away from materialism into the realm of mathematical values. Pythagoras was a really great mind. He maintained with truth that it is Form and Proportion which underlie the universe and that these precede every kind of material structure. Matter derives its qualities and very nature from mathematical ratios. Physics has since proved this to be true so far as the atom is concerned. Water, H_2O, is a mathematical constant. If you alter the ratio of hydrogen and oxygen you immediately produce an entirely different sort of matter. Relativity, Quantum Theory, Space-Time are all in keeping with the basic principles of Pythagoras' teachings, which would tend to confirm idealism at the expense of materialism. It is very difficult to avoid admitting that the really great and profound minds have been idealists and realists rather than materialists.

Heraclitus (*c.* 500 B.C.) revived the materialist outlook. He developed Anaximander's theme. His theories suggest something like evolution. He identified primary susbtance with fire. He was a clear metaphysical thinker, and, like Pythagoras, was evidently born before his time. But presumably that is a philosopher's dutiful privilege. We must remember, when calling the Ionians "materialists", that their material basis was not physical, but "metaphysical" in the psycho-psychological sense. Fire, though regarded as a substance or element, would be considered a poor sort of material basis today. Yet, technically, they were materialists, because they did not accept an invisible, formless consciousness as the universal cause.

The Eclectics swung back to idealism. Reality, they claimed, is an uncreated, finite immortality, without motion or change. Matter is a variation of this eternal state of being. They were probably groping for what we would term the "Absolute". They were essentially monists and claimed a single basis of life. Mellissus (*c.* 450 B.C.) modified the finite basis by admitting that it must be infinite, because the Eternal cannot be limited by any finite boundaries and because a finite Reality would have to be surrounded by empty space, which would be an impossibility.

The next development, a materialistic school, was that of Anaxagoras (*c.* 450 B.C). He was a pluralist and claimed that matter is not singular—that it is not one basic substance—but consists of a multitude of "seeds of things", or "atoms", originally in a state of chaos but brought to order by a universal, omnipresent intelligence. Empedocles about the same time classified these atomic seeds under headings of the four "elements". The four groups represented the root-origins of the atoms. It was Democritus about fifty years later who developed the atomic theory proper. The word "atom" is derived from the Greek and means

unsplittable. It was used to denote a fundamental lump of matter which could not be subdivided into smaller particles—a belief which survived up to recent times until science succeeded in splitting it and found that physical matter as a fundamental state does not exist.

About this time we find the Sophists appearing on the scene. They held universal knowledge to be impossible and devoted their energies to the development of dialectical skill, even to the extent of deliberately arguing against truth for the sake of the mental lustre which could be gained. This school produced one of the greatest of the philosophers, Socrates (469–399 B.C). Although a Sophist by the use he made of their methods, he was not strictly one of them. He claimed that supra-objective knowledge could be attained, but only by living a life of virtue. It needs both moral right and mental truth to constitute Reality. Here we see the intrusion of eastern philosophy into western thought—a connection between consciousness and conduct. It is a peculiar feature of eastern philosophy to attach importance to virtuous living in relation to wisdom. The west always seems to have kept morality and metaphysics separate—a strange error as to which one would have thought a mournful succession of wars and economic depressions should have provided some sort of warning.

Socrates' teachings were teleological, that is to say they were coloured by the concept of an underlying purpose behind everything—another link with eastern philosophy. Socrates, like many wise and courageous thinkers, was not popular with the authorities of his time. His method of argument with a critic was to pretend ignorance, ask leading questions and lead his opponent into betraying his own lack of knowledge. He made such havoc of the vested interests of Athens that they had him judicially murdered by presenting him with the official cup of hemlock to drink. The assertion that he possessed an inner source of divine wisdom which he termed his "daimon", or spirit-guide, gave rise to the accusation that he was flouting the official gods of Greece and corrupting the youth of Athens. He firmly believed in the survival of consciousness after physical death, and even professed to have knowledge of post-mortem conditions. Claimants of this faculty have always been unpopular, probably because it creates an inferiority complex in those who do not share it.

An even greater pupil of a great master was Plato (428–348 B.C.) Plato in his dialogues makes Socrates the chief figure. Plato's Reality was an eternal, unchanging Idea. He was thus an idealist and, like Socrates, could not divorce wisdom from morality. He too tinged his philosophy with eastern psychology. Plato identified Reality with the Good, the True and the Beautiful. What is right in virtue is true and what is proportionate and beautiful is also true. Moral conduct is beautiful; immorality is ugly. The true philosopher is one who not only understands true reasons, but lives rightly and wisely also. From the time of Socrates' death in 399 until about 387 Plato travelled in Italy, and it is probable that he visited certain Mystery-Schools in other places, such as Egypt, where he practised Yoga. This would account for his knowledge of what we might term "practical metaphysics"—the deliberate

scientific training of mind and cerebro-spinal system to receive intuitively perceived truths in the physical brain. In 387 he established the "Academy," where he taught his pupils that "virtue is knowledge" and that with right living and clear thinking comes insight into the nature of things. This insistence on moral training of mind and emotions to bring direct vision of the Reality as distinct from mere intellectual discourse about its possibilities is a peculiarity of Indian psychology and Yoga. It is always possible for the wise to see where there has been training in eastern schools. Because the universe has a moral basis in divine goodness, it is essential to develop individual morality in order to contact the inner Moral Teacher and thus know the universe as it is in Reality.

Plato was also an Epistemologist. He outlined certain "levels" of consciousness, which have influenced succeeding philosophies, as well as laying a basis of psychology.

SOMA is the body of physical tissue, nerves and sensations. Today we know that physical consciousness depends on a central nervous system with its mechanism of neurons and synapses.

EPITHUMIA is emotional desire—a form of consciousness which ranges from sensations of pleasure and unpleasure to mental likes and dislikes.

DOXA is opinion and belief, the outcome of emotional pleasure and its reverse.

NOËSIS is that inner awareness which only comes when philosophy is wedded to a virtuous life. This is in keeping with the GNOSIS of Pythagoras. Both Pythagoras and Plato taught a similar philosophy to that of India, particularly the Vedanta, in which the secrets of life and death have always been regarded as open to the vision of those who equip themselves with the necessary faculties to discern truth.

"Gnostic Christianity" was fundamentally influenced by Neoplatonism; and mystical Christianity owes some of its methods to Plato. Noësis is the awareness of Reality which is not found in the world of sense. This world is impermanent and therefore unreal—a mere reflection of the real and eternal state of Being. It is apprehended by Opinion (Doxa). The Idea is the individual point of contact with Reality. Here we see the eastern philosophical trend, in which "manas", or mind is derived from a universal life-impulse called "atma", or "will-purpose", the initiatory function. Most eastern philosophies regard individual man as a point of contact with the universal life—a localized quantum of universal energy. The universe, broadly speaking, is conscious by means of those points of contact represented by individual intelligent beings of various grades.*

Aristotle (384–322 B.C.) was a Realist, and founder of the Lyceum school of "Peripatetics", or "walkers-about", in Athens. He was one of Plato's pupils for about twenty years. He was impressed with Plato's transcendental Reality but came to regard it as inclining to fixation and

* When we come to consider Astro-metaphysics we shall see that a birth-chart is a diagrammatic representation of certain angular "contact-points on the rim of the universal "circle of unconsciousness", the great Collective Unconscious. Each birth-chart makes up a single individual intelligence or "human being".

limitation. It was probably not understood at that time that Plato's Reality was an Absolute Existence out of which was emanated first Form and then Matter. Form represents the mathematical values behind existence, the "archetypes", whether these may be considered as personified in cosmic beings or not. One is forced to believe that it is not the eastern, Platonic, mystical philosophy that is limited, so much as the minds of those who fail to understand its totality of scope.

Aristotle turned his attention to the evolutionary tendency of Matter rather than to the absolute, changeless Reality. As a Realist he was insistent on the importance of both Form, or Value, and Matter, or Instrumental Mechanism. Plato had dwelt on the imperfection of matter; Aristotle saw in this imperfection the possibilities of evolution. According to Aristotle Form is immanent in Matter, which is the raw material of Form. The Electics had claimed something like that. Aristotle was an inclusive thinker, if not exactly a universal one like Plato. He was interested in biology and physics as well as metaphysics and psychology. He influenced mediaeval thought, especially the "Scholastics", greatest of which was St. Thomas Aquinas, founder of the Thomist school in the thirteenth century. His writings were translated into Latin and Syriac-Arabic, the former of which were frequently corrupted either deliberately by Christian translators or subconsciously to fit in with the literal religious tradition. The Arabic translations are more accurate and have thrown light on the corruptions introduced by orthodox Christian translators.

Aristotle's greatest contribution to philosophy was perhaps his foundation of Logic. His works "Rhetoric" and "Organon" are important, as are his "Physics" and "De Anima". Scientists as a body usually favour Aristotle instinctively: students of occult metaphysics incline more to Plato. The respective tendencies are no doubt understandable.

The Lesser Grecian Schools

From Aristotle there began the period of Grecian decline, at least from the classical point of view, although kabalistic associations with Hellenistic thought founded the famous Alexandrian school, the library of which was destroyed by the Christians. During the last two centuries before Christ and for some time after the founding of Christianity there was a definite decline in mental output in Greece. There was a decline also in public morals. The nature-gods had been discredited by the great thinkers of classical Greece; the Mystery-Schools, where alone truth was found, had been forced to admit mob-leaders who soon degraded them into places of orgy and licence; and mob-instinct flourished. The Mediterranean mobs had never shown much sign of intellect; the whole of Greek genius was due to a few great minds who have hardly yet been surpassed. With the death of Plato and Aristotle the supply of great minds in Greece ran out and we have a series of ethical schools which, though thoughtful in their own way, were not of the same rank. Epicurus (*c.* 300 B.C.) developed the atomic theories of Leucippus and Democritus to a point where the Soul might be considered of atomic structure. The Epicureans were hedonists, maintaining that pleasure is the greatest good. Aristippus of Cyrene had formulated this doctrine before the time of Plato in opposition to the

school of Cynics (notably Diogenes), who regarded asceticism as the best mode of human conduct. To the Epicureans pleasure ultimately implied aestheticism, or the cult of beauty. Though originally spiritual, it naturally became degraded into lust by the Romans, whose metaphysical qualities were as negligible as their road-making was admirable.

The three main ethical schools of the post-platonic period were:

EPICUREANS. They were hedonists.

STOICS. They were pantheists in so far as they held that nature is a complex impregnation of Deity. The school was founded by Zeno of Citium, but an important Stoic, Antiochus of Ascalon, in the first century, B.C., became an Eclectic. The Roman Cicero was a famous Eclectic.

SCEPTICS. They held that, as nothing can be known about the real nature of the universe, the only proper attitude is equanimity. The universe will continue on its way whether we know anything about it or not. Therefore it is only necessary for man to remain poised in his mind in order to attain a state of consciousness in which the mind becomes at peace with itself. It is easy to see a reflection of eastern Yoga here. It is part of the practice of Yoga to "still the mind", so that in this stillness may be seen a "reflection of the higher Self". The Sceptic school was founded by Pyrrho of Elis.

The Eclectics

The single common factor in Yoga and the identity of all spiritual experience and metaphysical vision had been leading a few great minds in each civilization to look for a common factor in philosophy. The Pythagorean Gnosis and the Platonic Noësis were forms of Yoga and identical with the truths taught to disciples of the Mystery-Schools of India, Egypt, Persia and Greece. "Mystery" should not be confused with the modern sense of the word, namely "mystification" and charlatanry, but with supreme knowledge. The Mysteria of Greece were a combination of religious ritual, artistic drama, and philosophy of a high order. They were an expression of the Good, the Beautiful and the True, of which Plato had spoken; and Plato was a "Mystic", or Knower of the Mysteria. This philosophy is Eclectic. Eclectic Philosophy, the search for a common factor of Wisdom in association with morality, began to attract thinkers during the period of Grecian decline, although it was the reverse of that decline and represented

(*a*) the consummation of all past thought,

(*b*) the inspiration of new levels of thought

in the future which lay ahead at that time. It might have saved Christianity from sinking into the superstitions on which the political Church later established itself. But the mobs, with their demand for sensation and emotional satisfaction, prevailed over the few gnostic thinkers, and the burning of the Alexandrian library sealed the fate of philosophy for nearly twelve hundred years. Eclecticism is closely associated with Neo-platonism and links Ancient Philosophy with Mediaeval Philosophy. Alexandria was its home, and of the "Philaletheians", or "Lovers of Truth" (derived from "phileo—love, and aletheia—truth).

The Jew Philo (Philo Judaeus), born 20 B.C. at Alexandria, was the true founder of Neo-platonism. Neo-platonism received a distinctly

religious impetus, that is to say a reverential and deistic influence was introduced, making it possible for the western mind to reconcile reason with morality and spiritual technique. To Philo God was not a Person in the sense of a human figure, but the Supreme Imperson. Here is the influence of the Kabalah. God, the Impersonal Life of the universe, is unknowable in Himself, said Philo, and is only contacted through mediatory intelligences which personify Deity, in the form of "angels". This is again a development of kabalist doctrine, in which Jahveh, the Supreme Existence—the verb TO BE—is the "sacred Name", or "Logos", or Rhythm. This Impersonal Life is personified in the term "Nephesch", meaning "Living Soul", the totality of graded Intelligences. There is much correspondence between Neo-platonism and Buddhism, if we omit the deistic element.

During the third century A.D. Eclectic Philosophy developed in Alexandria. The foremost of the Alexandrian Philaletheians was Ammonius Saccas, an important name to remember in the history of metaphysics. He was the son of Christian parents, but was attracted to the philosophical rather than the personal and devotional aspects of religion. He became a Neo-Platonist and spent much time in deep meditation. His name, "Theodidaktos"—the God-taught—indicates his method. He attempted to reconcile all religious systems and philosophical schools and demonstrated their common, identical origin, with the idea of establishing a universal religion based on ethics. Professor Wilder* says: "The Buddhistic, Vedantic and Magian systems were expounded along with the philosophies of Greece at that period. It was not wonderful that thoughtful men supposed that the strife of words ought to cease and considered it possible to extract one harmonious system from these various teachings. . . ."

Eclecticism, which came to be known as Theosophy (Theos-Sophia, or Wisdom of the Gods) during the third century, had three categorical doctrines:

(1) There is one Absolute Existence—an infinite essence—which is the source of everything. In this everything lives and moves and has its being.

(2) This Essence, or Esse-Existence, is contained within man and in nature and represents man's divine potentiality—the individual seat of consciousness. It is thus beyond matter as well as within it.

(3) There is a "Theurgy", or Divine Task (Theos-God and ourgon-work), by which this inner divinity becomes revealed in the human being. This is the Reality behind all religions and philosophies, and which all schools of thought are arguing about from their respective angles. If we consider that Eclectic Philosophy is not a theory invented to supply explanations or solve problems, but a direct vision of things as they really are—a "Gnosis Tōn Ontōn", as Pythagoras called it—then we cannot do better than follow the Eclectic principle. This same principle is also being followed by most academic and practising psychologists today, and needs to be kept in mind if we are to understand philosophy in general and metaphysics in particular. Ammonius led a blameless life and became the teacher of several prominent Church Fathers and other philosophers—St. Clement of Alexandria, Bishop Origen, Longinus and

* *Eclectic Philosophy.*

Plotinus. Hypatia, an Alexandrian lady of culture and charm, daughter of Theon the Mathematician, was a pupil of Plotinus and led a group of intellectual moralists early in the fifth century A.D., but was murdered by a Christian mob under horrible circumstances. She was waylaid, dragged into a church, and there in front of the altar her body was hacked to pieces with jagged shells and stones. This was evidently intended to establish the superiority of Emotion over Intellect. Hypatia was murdered in A.D. 415.

Porphyry, or Malek, a disciple of Plotinus, collected the latter's writings. He applied the eclectic principle in interpreting some of Homer's writings. Dean Inge, of London, is an authority on the mysticism and philosophy of Plotinus.*

Plotinus developed the doctrines of Philo Judaeus. God is the First Indefinable Cause. This First Cause created Spirit by process of "emanation". Spirit created Universal Soul, or Mind, by the same process. This in turn emanated further Souls in a descending scale, last of which is what we call Matter. In Matter is found the seed of evil. The human soul, being of divine origin, contains an inner urge to return to its source. This return process entails the mystical practice of meditation, devotion and asceticism. Gnostic Christianity, the knowledgeable and impersonal mode of western religion as distinct from the solely devotional and personal basis, was due to Neo-platonic philosophy. This leads us into the period of Mediaeval Philosophy.

Philosophy in the Middle Ages

Christianity, being heavily impregnated with popular Judaism and certain elements of Persian fire-worship, has a devotional quality that tends to exclude philosophy. Popular Christianity, being founded on personal devotion to Jesus Christ, does not readily lend itself to philosophising, although some of the Fathers of the Church, such as Origen, St. Justyn Martyr, Polycarp and St. Clemens Alexandrinus, did not hesitate to use philosophical arguments. The Gnostics were the most outstanding Christian philosophers of the first three centuries. They followed the theosophic method. They were suppressed by the political Church, when fanatics, labelling themselves Gnostics, gave that Church the excuse it was looking for.

St. Augustine of Hippo (A.D. 354–430) carried on the Neo-platonic doctrines and emphasized the difference between the worlds of Reality and Sensation. He was an idealist and he helped to reconcile Neo-platonism with current theology. He has been accused of being responsible for the crude doctrine of Original Sin, which holds that man is inherently vile and born to destruction, but is able to escape damnation by accepting salvation through the Vicarious Sacrifice of Jesus Christ. The crudest and most literal form of this terrible belief limits the number of those saved to 144,000. It is probably the densest form of Literalism known. St. Augustine opposed Pelagius, who denied original sin and stressed human freedom. Augustine therefore laid himself open to the

* See Inge's *Christian Mysticism* and *The Philosophy of Plotinus*.

accusations against his name. It may be that the worst superstitions, which were at that time exciting mob-frenzy throughout the Mediterranean world, should be attributed to his followers. St. Augustine, although his mind was evidently clouded by relics of anthropomorphic Judaism, is responsible for several beautiful and inspired utterances. For example: "Thou, O God, hast made us for Thyself; and the heart is ever restless till it finds its rest in Thee." He also remarked that "the Christian religion has never not been in existence since earliest times, until, Christ Himself having appeared, men began to designate as 'Christian' the one religion which had hitherto been in existence". Both these statements show signs of metaphysical truth and clear thought.

Philosophy during the Dark and Middle Ages was dominated by the Scholastics, of which the most important are John Scotus Erigena, Anselm, Abelard, William of Champeaux, Thomas Aquinas. Scholasticism declined with the Renaissance and Reformation, but has been revived to some extent by the canonization of Thomas Aquinas. Cardinal Mercier was a modern Scholastic. It was itself dominated by Christian theology and could not escape the prevailing habit. Aristotelianism underlies much scholastic thought. It represented the deductive as distinct from the inductive reasoning. The former reasons from general to particular, the latter from particular to universal or general.

Prior to the rise of Scholasticism in the Middle Ages there was little philosophic thought in Europe. Most philosophical thought was confined to the Arabs during the so-called Dark Ages. The Emperor Justinian closed the Greek Schools of Athens in A.D. 529: this officially ended Ancient Philosophy. It had the later effect of bringing the Moslems into contact with Greek thought, when Alexandria was captured by the Arabs in 640. Two names of Mohammedan philosophers are Averroes and Avicenna. The former wrote comments on Aristotle about A.D. 1150 and outlined a theory of a Universal Soul. The latter, named Ibn Roshd. Avicenna, or Ibn Sina (*c.* A.D. 1000), was an Arabian physician. He wrote *The Canon of Medicine*, which was well known all through the Middle Ages.

Modern Philosophy

This may be said to date from the end of the sixteenth century, about the time of Sir Francis Bacon. The distinction in Neo-platonism between the Reality and the world of Sensations led to a difference of outlook as to the origin of knowledge. During the fifteenth and sixteenth centuries the conflict between Empiricism and Rationalism developed. Sir Francis Bacon gave an impetus to this in his writings, especially "Novum Organum". His inductive method was in contrast to the Scholastic mode. This led to the Rationalism of Descartes (1596–1650). Spinoza (1632–1677) and Leibnitz (1664–1716) were also Rationalists of note. Descartes, like St. Augustine, began with the principle of doubting everything. He could at first be certain of one thing alone, namely that he himself existed becanse he was engaged in thinking. Cogito ergo sum—"I am thinking, therefore I exist." His criterion of truth was "clarity and distinctness" on the same principle as mathematics, from which he proceeded to reason that God exists. This clarity was derived from "innate

ideas", not from sensory experience. He distinguished between Res Cogitans, or Mind, and Res Extensa, or Matter. In this sense he was a dualist, virtually a Realist. He founded the Cartesian system.

Spinoza and Leibnitz we might respectively call Rational Materialist and Rational Idealist. The former claimed that a dynamic energy is the basis of everything, thought and matter being attributes of the One Energy. The latter postulated a single First Cause or "Monad of monads", emanating many monads from a state of "Pre-established Harmony".

Of the Empiricists, John Locke (1632–1704) expressed a kind of empirical Materialism—that consciousness is something which develops from blank nothingness (*tabula rasa*) out of the experiences of matter.

Bishop Berkeley (1685–1753) was an empirical idealist. He claimed that existence depends on perception—"*Esse est percipere*". The basis is a Knower (God), Who is the perceptive faculty in man.

David Hume (1711–1776) developed a kind of empirical Scepticism. He said that consciousness is due to isolated sense-impressions linked by association. In his "Treatise on Human Nature" Hume says, ". . . when I enter most intimately into what I call myself, I always stumble on some particular perception or other of heat or cold, light or shade, love or hatred, pain or pleasure. I can never catch myself at any time without a perception. . . ." He maintains that most human beings, "setting aside some metaphysicians" . . . are "nothing but a bundle or collection of different perceptions, which succeed one another with an inconceivable rapidity. . . ." According to Hume, the First Cause, or original of sensation, is an unknown quantity. The Eclectic Philosopher should remember that Hume and other Empiricists are speaking of mankind as they are now with certain limitations appropriate to their level of evolution. Empiricism may be correct in so far as modern physical man is seldom aware of anything except through sensation, but it is false in so far as it tries to make this condition ultimate.

Thomas Reid (1710–1796) countered this by formulating a "Common Sense" outlook, in which certain commonly accepted ideas of Mind and Object were adopted. This, of course, is only avoiding the issue, acting the part of the philosophical ostrich.

The European Idealists

After this era of alternation between Empiricism and Rationalism there was a revival of interest in Idealism. The German Idealists, Kant, Fichte, von Schelling, Hegel and Schopenhauer were among the world's great philosophers. Immanuel Kant (1724–1804) represents probably the peak of Nordic thought—the height of mental abstraction, short of Intuition, as he held that Reality itself cannot be known directly. It can only be argued by Pure Reason, or accepted provisionally by Practical Reason, or Faith. Kant criticized the sources of knowldege. He accepted both Rationalism and Empiricism as representing part of the truth. Knowledge equals sensations plus mental activity in three stages:

(1) Perception.
(2) Understanding.
(3) Reason.

Perceptions consist of sensations cast in the universal space-time forms supplied by the Mind. They are synthesized by the Understanding, and the synthetic forms of the latter he called "Categories". He enumerated twelve categories, namely Unity, Plurality, Totality; Reality, Negation, Limitation; Substance, Cause, Reciprocity; Possibility, Necessity, Essence. These are *a priori* principles, pure, transcendental, innate ideas. Behind them lies a Transcendental Unity, something like a Universal Self, which, however, cannot be directly experienced, but is a logical necessity of Reason. The ultimate stimuli of sensations are also unknown. They are "things in themselves". The objects of our knowledge are "things-for-us".

Reason provides a higher synthesis of forms such as the idea of God. Though we cannot exprience such ideas, they are the regulative principles of knowledge, satisfactions of logical necessity. There is a moral urge, the feeling of "ought", which is absolute. This is the "Categorical Imperative". Our moral sense (Practical Reason) demands the existence of the higher ideas such as Soul and God, although "Pure Reason" cannot establish them.

Kant's successors did not agree with this limitation. Johann Gottlieb Fichte (1762–1814) maintained that the source of experience was in the mind as well as its forms. Ultimate Reality is the Moral Ego, called "Pure Will", "Active Reason", or "Spirit". This is the inner sense of "ought". There is this Moral Ego on the one hand and the Non-Ego on the other, the latter being the field of experience for the Ego. Obstruction and struggle provide the means. This is "Ethical Idealism".

Joseph von Schelling (1775–1854) formulated Identity Philosophy. Both the Ego and Non-Ego are derived from something higher, an unknown Absolute which is "identified" in mind and in matter. Reality is the Transcendent Impersonal Reason, the purpose behind nature. This can be realized in aesthetic experience, the highest expression of man. This is "Aesthetic Idealism".

Friedrich Hegel (1770–1831) developed Kant's Idealism to the extent of claiming that the whole of Reality can be penetrated by thought. This is "Logical Idealism". The Real and the Rational are one. This, the Absolute Reason, alternately expresses itself in mind and matter, or nature. It is impersonal in the sub-human kingdoms but personified in self-conscious man. This is simply stating certain aspects of the ancient eclectic wisdom of the ages, found in eastern philosophy. Hegel divided his philosophy into:

Logic, the science of pure thought;
Natural Philosophy, the study of thought in relation to experience of time and space;
Mental Philosophy, subdivided into:
(*a*) Absolute Mind (Art, Religion);
(*b*) Subjective Mind (psychology);
(*c*) Objective Mind (Law, Ethics).

Arthur Schopenhauer (1788–1860) has been called the "Apostle of Pessimism", probably because he regarded the objective world, as the Buddhist does, as the plane of pain and sorrow. Ultimate Reality is the force of blind desire, the "will-to-live". This will, or desire, is insatiable

and can only be overcome by moral self-denial. It may be temporarily denied in aesthetic contemplation.

Friedrich Wilhelm Nietzsche (1844–1900) also identified Reality with Will, but the "will-to-power", by which pain and limitation can be overcome. He presented the goal of "Superman", who conquers matter, including his own material nature. (This is another way of mentioning Yoga.) It is characteristic of the Germans that they debased this ideal of Superman into the Super-Brute. Nietzsche castigated what has been called the "Christian slave-mentality", but in doing so he and his followers have forgotten that the true Superman, though he dominates his surroundings, is a master of compassion as well as of power.

It is probable that Nietzsche was deeply influenced by Wagner's music. The tremendous spiritual force of some of this music was enough to unbalance a European self-control which had never been too well-established, and had been chiefly the product of ecclesiastical suppression.

The Nineteenth-century Materialists

Eighteenth-century idealism was followed by mid-nineteenth-century materialism, under the influence of Science. Vogt (1817–1895) held that thought is only a secretion of the brain cells, a belief which it is impossible to take seriously without outraging quite a number of facts of modern knowledge.

Ostwald, an important contributor to the work of Science, holds that both matter and consciousness are variations of the emergy which is the ultimate Reality. This is almost worthy of the best eastern philosophy, but on the whole the nineteenth-century materialists could not lose their conception of the universe as a kind of machine. They were, one might say, hypnotized by the mechanical developments then taking place—materialistic miracles.

Haeckel (1834–1919), Czolbe (1819–1873), Büchner (1824–1899) all ridiculed the possibility of anything supersensible. They did not know at that time that the very atoms of their own brains had a structure derived from something itself supersensible. The materialist who ridicules the supersensible is rather like a parasite on the skin of an elephant denying the existence of the continent in which the elephant lives.

Auguste Comte (1798–1857) advocated Positivism. This considers empirical knowledge "positive" as distinct from the "negative" speculations of metaphysics. Our knowledge cannot go beyond phenomena. Comte founded sociology on the principle that the task of the philosopher is to divert mental energy from vague speculations into avenues of practical humanitarianism. When we think of some of the horrors perpetrated by otherwise God-fearing folk on helpless children in Victorian factories this outlook is not hard to understand.

T. H. Huxley (1825–1895) founded Agnosticism, on the principle that it is impossible to go beyond sense-perceptions. Kant had said much the same thing before.

Herbert Spencer (1820–1903) held that Reality is a kind of mechanical energy which alternates between growth and decay, and so produces Evolution. If we omit the word "mechanical", this is true.

The Reaction Against Materialism

The latter part of the nineteenth and beginning of the twentieth century brought a reaction against the mechanistic materialism of the middle century. This has been consolidated by science itself through its electronic discoveries. The best-known names of this latter period, who postulated an Ultimate Spirit behind the cosmos, are Fechner and Lotze in Germany; Lachelier in France; Green, Bradley, Ward, McTaggart in England; Croce in Italy. The latter, as an idealist, spoke of a universal mind immanent in nature and in individuals. History, he claimed, is the expression of this universal creative mind at work. This leads naturally to the "Creative Evolution" and "Elan Vital" of Henri Bergson, who depicts consciousness as ceaseless spiritual activity, enriching itself by its evolutionary activity. The brain is not the origin of consciousness, but only its instrument. This is sound occult metaphysics.

Pragmatism, or Personal Idealism, was expounded by William James (1842–1910). He objected to any static or finished view of the universe and demanded a personal estimate of practical values as being the Reality in the individual soul. The individual consciousness is not only cognitive but selects its own objective environment in keeping with its own emotional needs.

Fictionism was propounded by H. Vaihinger. He has not received all the attention he deserves, but this is probably because his ideas are before their time. His main contention is that we can never hope to solve metaphysical problems by means of intellect alone, but need so to live that we intuitively contact Reality itself. (This again is Yoga.) We thus solve the problem by attaining a state of consciousness where the problem has ceased to exist.

H. Driesch has expounded Teleological Vitalism, namely that there is a plan or purpose in all behaviour. Chemical processes cannot satisfactorily explain the urge to activity. This is reasonable. To this purposeful agency, functioning in all living organisms, Driesch has given Aristotle's name "Entelechy". The ultimate entelechy of the universe is what we call God. God is not only the goal of the universe but also the potentiality of everything in it. This is almost "straight" Theosophy.

Lloyd Morgan evolves the "Emergence" theory of evolution. According to him, new qualities are constantly emerging or unfolding from past forms. Physicality may be graded in levels of increasing complexity—electrons, atoms, molecules, cells, organisms. This leaves the door open for still new, unknown mental qualities to be evolved. This again is theosophic.

F. C. Smuts sees the universe as a "rising series of wholes". The complex grades of life are wholes in themselves. . Each whole is uniquely individual. His philosophy is "Holism".

Whitehead expounds Realism. Physical science is wrong in reducing nature to a fortuitous concourse of atoms. This is the "fallacy of misplaced concreteness". Reality is omnipresent and this includes moral and aesthetic experience and creative will. The universe is a "patterned process", a super-organism. The principle unifying this is called God, Who is the "unity of vision seeking physical multiplicity". On the other

hand, "the world is the multiplicity of finites seeking a perfect unity". We shall see the same idea underlying most Indian philosophy.

S. Radhakrishnan, an Indian philosopher of note, has helped to bridge the immense gulf between eastern and western philosophy. The former, with the exception of the Charvakas, uniformly accept the existence of material states other than the physical. *This is the main obstacle to western thought in its discovery of Reality.* His contribution to western thought may be summarized as follows:

(1) "God" is a kind of cosmic entity representing but not identified with the Absolute.

(2) Intuition is pure intelligence without any separative tendencies, a kind of amplification of intellect. "Intuition is beyond reason, though not against reason . . . it is the response of the whole man to reality."

(3) Purity of life is an essential to direct knowledge. In his Hibbert Lectures he expounded the nature of mystical experience.

(4) Reincarnation is a fact in nature.

Indian Philosophy

Indian philosophy has a vital message for the western world, now puzzled and angry at the collapse of its beloved materialistic beliefs, but frightened to take the plunge into true metaphysics. Until the west is prepared to accept at least the possibility of supra-physical states existing as instruments or vehicles for the functioning of appropriate levels of consciousness, very little further progress will be made by science in particular or western thought in general. The west is learning, by the most painful means it could have chosen, that the Superman is not defined as one who can stamp about in outsize boots and shout his contemporaries down, but one who is able to blend the mysticism of the east with the logical rationalism of the west, who can control his own desire-nature and make it into an instrument of constructive instead of destructive power. India offers this type of "level psychology" to the west, not as a speculative philosophy, but as a natural fact which may be verified by almost any individual who cares to take the necessary amount of time off and spend the necessary effort developing those inner faculties that are dormant in every human being. For some reason the west has always assumed that the highest actual faculty is the rational mind, although why the evolution of still higher faculties should be beyond man's capacity is hard to understand. For every condition of matter there is an appropriate state of consciousness with corresponding sensory faculties. Indian science includes such variations of matter; Indian religion venerates their source; while Indian philosophy recognizes the different levels of consciousness from which various individuals view the Reality. Indian philosophy is not a theoretical search for or argument about knowledge of Reality; it is a combination of mental vision and spiritual application. It removes the vagueness from western metaphysical thought and makes it into a scientific technique. Indian science, religion and philosophy do not work at cross purposes as in the west. They are mutually interdependent. The result is that each is enriched. This is in marked distinction from European science, for instance, which is precluded from even examining

certain phenomena because some religious stigma may be attached to them. This makes the task of discovering truth much more difficult, like playing cards with only half a pack.

The Jaina philosophy has a doctrine which explains that each philosophical system in the world views the Reality from its own angle only and remains blind to all other viewpoints. The Reality, however, remains unaffected. We can illustrate this point by imagining a house with windows on all four sides. Each window looks out on a particular part of the landscape. To the north may be a forest—to the south there may be a sea-shore—to the east a desert—to the west some other features. It is impossible to see the Reality—the landscape as it truly is—while remaining in any one room. One has to climb to the roof and see all round. So it is with philosophical systems. They are all windows which limit the vision of the one true Eclectic Philosophy. All systems have to be transcended.

Main Differences Between Eastern and Western Philosophy

(1) All Indian systems, except the Lokayata (or materialistic), accept the finer supra-physical grades of matter, and the fact that thought is spatial and objective. To the west thought is subjective and immaterial. It does not occupy space and is invisible. This concept is so ingrained in the western mind that it is an unquestioned assumption, which even western philosophy has forgotten to criticize. However, Indian philosophy claims that the materiality of thought may be observed by developing the necessary sensory mechanism. This materiality has been so often observed, it maintains, that there is no further need to argue about it. Western science may find out that thought is material when it has pursued its investigations into the ultra-gaseous sphere a little further in conjunction with Extra-Sensory Perception.

(2) All Indian systems, except materialism, accept the doctrine of reincarnation and karma—that man is a "Reincarnating Self" who sows various seeds of good and evil, pleasure and pain, through a series of physical lives, and reaps the just and exact effects of that sowing. Perfect harmony reigns in the universe as a whole; the purpose of the universal organism is health, just as that of the individual organism is health, or "wholeness;" in all its parts. Only man disturbs this harmony locally by his destructive thoughts and actions. "Karma", derived from the Sanskrit root meaning "to act", is the force of action and reaction, which restores the equilibrium that has been upset by individual man here and there. The goal of existence is liberation from the necessity of continual rebirths by attaining a state of consciousness which is no longer affected by fate. The only reason why the process began in the first place was to provide centres of objective realization. Such centres we call "individual men".

(3) The main Indian philosophies hold that this state of Liberation, or Perfection, is not just sentimental idealism, as in the west—that it is not conventional moralizing or "sermonizing"—but may be attained by using the laws of mind. These laws are as exact in their own sphere as those of physics. They are scientifically formulated and their employment produces exact results.

(4) Practically all Indian philosophies accept the possibility of individuals reaching some state of relative perfection in which a true vision of the Reality is attained. For this reason veneration is paid to the statements of great teachers who show by their lives and abilities that they have reached some such state.

The Main Indian Systems

The term "darshana" is used to mean a "vision" or "point of view". For instance, the Lokayata Darshana means the "materialistic point of view". This system, as in the west, regards mind as merely the result of chemical action in the brain and nerve-tissues. It accepts nothing in the nature of a Soul or supra-physical existence.

Jainism. This tends towards the eclectic viewpoint and holds that Reality exists apart from any opinions about it. All systems see only one part of the Reality, but even then the Reality may still contain aspects which no system of philosophy has yet examined. The Reality is "that in which something endures, something comes into being, and something perishes". There are five ways of acquiring knowledge:

(1) by ordinary sensory experience;
(2) by the meanings intuitively conveyed by symbols;
(3) by telepathic contact with other minds;
(4) by use of higher faculties (Extra-Sensory Perception);
(5) by instruction of "perfected" souls who have attained a relatively full vision and perspective of the Reality.

The Vaisheshika and Nyaya systems accept certain categories of understanding, not unlike Kant. There are also certain irreducible, eternal, elementary substances, which combine to form a world and alternately dissolve back into their original state. There is a law of karma which creates and dissolves these substances, but the Vaisheshika accepts nothing in the nature of an intelligent Deity. The Nyaya system accepts a super-soul such as God, Who is free of the law of Karma and is omniscient. This system is epistemological rather than concerned with the nature of Reality. Its ontology is rather primitive.

The Samkya Darshana is a more knowledgeable system and has important contributions to make to philosophy. There is One Primordial Substance, "Prakriti", of which all kinds of matter and mind are composed. This substance has three fundamental qualities—rajas, motion; tamas, inertia; sattva, oscillation between the two. There are three corresponding types of matter. Physical matter of the "tamas" quality has inertia as a characteristic. It remains inert until force is applied to move it. Desire-matter, of the quality rajas, is active and radiant and always tending to motion until force is applied to check it. Its motive tendency is the urge which produces motion in physical matter, while the force which checks its motion is mind. Mental matter, of the sattva quality, oscillates between inertia and motion. It may lean to Desire and become "entangled" in the motive currents of desire matter, or it may

derive power from a higher principle, the Self, and control the "lower" faculties.

Above all matter and eternally unconditioned by it is this Self, "Purusha", or Soul. Purusha is a universal existence divided into a multiplicity of purushas or individual souls. Purusha is immortal and cannot be extinguished. The goal of human existence is to identify Self with Purusha and become free of the modifications and entanglements of Prakriti.

The technique of applying these laws of mind is called Yoga, and the famous Yoga-school of the Samkya order is that of "Patanjali". The Yoga Sutras (Rules) of Patanjali are well known. They are an exposition of an exact Science of Mind and do not comprise religious or any other sort of canons which demand veneration or obedience from moral necessity. The goal of Yoga is to reach a state of intense concentration and detachment from material surroundings, in which Purusha alone is experienced. This produces a state of bliss in glimpsing that which is eternal.

Buddhist philosophy, which will be considered later, is evolutionary. Buddhism is divided today into the northern and southern groups. The former is idealistic and more spiritual than the latter. Buddhism accepts a stream of personality which survives death and reappears in new bodies under the law of karma. The goal of individual existence is to bring this process to an end and reach the state of "Nirvana"—liberation from the "wheel of birth and death". To reach this goal it is not only necessary to discipline the mind, desires and body, but also to give impersonal service to the world.

The Vedanta is the highest and most profound system of Indian philosophy, and is probably well in advance of average western thought of today. The Vedanta teaches that dualism is ultimately wrong. There is only one single finality in the universe, and that is an Absolute, Eternal, Impersonal Existence called "Brahman". Worlds emerge from Brahman, exist in It and are dissolved back into It. The purpose of a universe having to go through this process is to objectify or personify Brahman in some locale, even though nothing is added to or subtracted from Brahman in the process. All gods are but personifications of some aspect of the Absolute Brahman. Brahman is transcendent and also immanent in all things. It is Infinity and contains the potency (shakti) of all things. "Shakti" is a feminine noun, implying that in the Absolute there is the "Womb" or Matrix of everything.

The universe shows signs of purpose, intelligence and organization. Intelligence therefore underlies it. This supreme Intelligence is called Ishvara, Who is a cosmic Form of Brahman. Universes and worlds are born into activity from Brahman and sink back into Brahman. This latter state of rest is called "pralaya". This process is alternate involution and evolution. All individuals are parts of Brahman, expressions of the Absolute in miniature. All parts are unified in the Whole, Brahman. The way to attain realization of this unity is by intense concentration and meditation. This is a form of Yoga.

The Vedanta system accepts the Law of Karma, which governs the

activity of all material creatures, and all grades of matter. Man is subject to this law until he learns discrimination, ceases to sow the seeds of personal action and reaction and proceeds to realize the Absolute Impersonal Brahman in himself and in all his fellow creatures.

The One Philosophy

From a study of the different systems of philosophy we see one single stream of truth, appearing in different forms at different periods, directed in various ways by differing mental outlooks and due possibly to different environments. Celtic and European civilizations have been going through an era of intensely analytical application to universal problems. As a result western systems of philosophy have stressed one or another aspect of truth, and have revealed that the object of western thought has been to argue about, acquire information about, dispute concerning truth, rather than know it directly and intuitively, just as former cultures were only able to feel emotionally about it, and not to reason at all. A future race will, it is obvious, develop that intuitional perception and faculty which will enable humanity to know directly. The first step to this end is what we call Eclectic Philosophy, the unification of all systems in one main Wisdom School. The history, source and classification of this Ancient Wisdom is dealt with in Part II.

SUMMARY OF ECLECTIC PHILOSOPHY

The following are the main philosophical schools, representing phases of the Ancient Wisdom, known as Eclectic Philosophy. The following summary is intended to give the student a comprehensive picture as a synthesis.

Prior to the Greeks there was little philosophy from the reasoning mental standard. A few sages in India, Egypt, Persia, etc., taught groups of disciples. There were Mystery-Schools in which religious practice and mystical training and experience were emphasized.

Name	B.C.	*Type*	*Bibliography*
Ionian School	600	Materialism with a "fluidic" basis	Greek History
Pythagoras	550	Idealism of Form and Value	*The Golden Verses of Pythagoras. The Pythagorean Way*
Heraclitus	500	Materialism with a "Fire" basis	—
Zeno of Elea	450	Unitarian Idealism	—
Socrates	450	Dialectical Idealism	Plato's works. Also Xenophon's *Memorabilia*
Plato	400	Moral Idealism	*Greek Philosophy*. Part I —"Thales to Plato", by J. Burnet
Aristotle	350	Realism	*Aristotle*, by A. E. Taylor

For general reference in Greek Philosophy read *Outlines of Greek Philosophy*, by Zeller.

Name	A.D.	*Type*	*Bibliography*
Philo Judaeus	*c.* 0	Neo-platonism	*Eclectic Philosophy*, by Wilder
Plotinus	250	Neo-platonism and Gnosticism	*Philosophy of Plotinus*, by Inge
St. Augustine	400	Idealism plus Predestinational Theology	*History of Medieval Philosophy*, by Wulf
Descartes	1600	Rationalism	*Philosophical Works*, by Descartes

See also Spinoza and Leibnitz.

Locke	1650	Empirical Materialism	*Locke's Essay on Human Understanding*
Berkeley	1700	Empirical Idealism	Berkeley's *New Theory of Vision*
Kant	1750	Idealism and Transcendental Reason	Kant's *Critique of Pure Reason*

See also Fichte, Von Schelling, Hegel.

Schopenhauer	1850	Pessimism and Voluntarism, or the Will-to-Live	Schopenhauer's *The World as Will and Idea*
Nietzsche	1900	Philosophy of the Superman. The Will-to-Power	*Thus Spake Zarathrastra*, by Nietzsche. Also Essays
Comte	1850	Positivism, Sociology and Altruism	Comte's *Positivist Catechism*
Herbert Spencer	1850	Materialism; Positive Agnosticism. Alternation between growth and decay	*Synthetic Philosophy*, by Spencer
William James	1900	Pragmatism. Personal Adaptation	James' *Varieties Religious Experience*, and *Pluralistic Universe*
Green, Bradley, Ward, McTaggart		Modern Idealists	—
Croce		Universal Mind immanent in individuals	*Guide to Modern Thought* and *Guide to Philosophy*, by Joad
Bergson		Vitalism and Creative Evolution	*Creative Evolution*, by Henri Bergson; *New Pathways in Science*, by Eddington; *History of English Philosophy*, by Sorley
Radhakrishnan		Intellectual Mysticism	Hibbert Lectures

The most important and inclusive philosophies are the Vedanta and Samkya. The former is transcendental, eclectic, monist and universalistic. It accepts the findings of science, but relates matter to a condition of supplying an instrumentality for a universal life-impulse called Brahman. The Samkya is dualistic and divides life into two permanent categories—"Purusha", Soul, and Prakriti, substance. Samkya has a practical application in the technique of Yoga.

There are certain fundamental principles in Indian philosophy which are based on the yoga-technique of observation through higher faculties than the five senses, namely sixth and seventh senses, which it is claimed

future races will develop by the process of evolution. These principles are logical necessities to make life comprehensible. For instance, "Re-incarnation" explains the anomalies of human existence. Inequalities in environment and faculty are due to the Law of Cause and Effect, which is universal, despite apparent inconsistencies in the behaviour of electrons in radio-activity. Each soul reaps as it has sown. There is no whimsical action by the Deity in making arbitrary distinctions between human beings. On the other hand, there is no mere "fortuitous concourse of atoms". All is determined by Law. The west needs Indian philosophy and will have to adopt its principles before any further marked advances can be made in western thought as a whole and science in particular, because philosophy has nearly always to precede scientific proof.

CHAPTER II

GENERAL PSYCHOLOGY

(I)

CONNECTION WITH PHILOSOPHY

PSYCHOLOGY is derived from the Greek "psyche", soul, and "logos", systematic principle. It has been defined in more than one way, and this is significant of the whole study of Psychology. It is not a clear-cut issue, like Physics, because there are different ways of approaching its problems according to temperament and the angle of vision. Psychology has been called the study of mental processes. It has also been defined as the Science of Behaviour. It might be thought of as the systematic study of consciousness (which includes unconscious mental processes), because its field of research extends beyond what is legitimately called "Mind" into the sphere of Pure Conscious Being, in which Mind and Object, as we know them, do not exist.

Psychology was originally a part of Speculative Philosophy and associated with Metaphysics. If Metaphysics speculated on the Soul-of-Things as a whole, Psychology dealt with the individual soul and its relation to the Soul-of-Things. It was at one time devoted to an enquiry into the problems of intelligence and sensation—the measurement of perceptive mechanisms. As such it was linked with Epistemology. The Scholastics were particularly interested in the question of the Soul in the totality of existence.

During the last half century, however, Psychology has separated itself from Philosophy and become a more or less self-contained study of psycho-physics, or mental dependence on nervous structures on the one hand and the inner awareness of individuals on the other. Psychology is therefore at present an investigation into the processes of mind—into thinking, feeling and acting. Its relation to Logic and Ethics is found in the fact that whereas Logic shows us the fixed laws of thought and Ethics the standards of conduct, Psychology deals with all thinking,

whether moral or immoral, logical or illogical. It is related to Philosophy in so far as the psychologist has to make certain decisions concerning the nature of environment and the reality of the physical world which the individual is experiencing. Certain practical assumptions have to be made, which Philosophy would be entitled to question.

The student is rather apt to shy away from the systematic study of Psychology, because of the apparent contradictions which he meets with immediately he starts to examine the subject seriously from the academic angle. Psychology as a science is apt to be compared unfavourably with Chemistry and Mathematics, which are exact sciences, in which there is only one correct answer to any question. In Psychology we are dealing with "behavioural" factors into which different personalities may introduce all sorts of variations, although there will be certain more or less fixed patterns of behaviour and laws of reaction. There are therefore a number of different schools, most of which not only conflict, but dispute. Some of them are optimistic enough to believe that theirs is the only true doctrine, a kind of faith once and for all time delivered unto themselves for safe keeping. It should be remembered, however, that every "school" of Psychology does not imply a different way of answering the same problem, as if two plus two equals four in one school and five in another. Most schools agree on certain fundamental laws, but they concentrate attention on different aspects —their interests take different directions. For instance, one group may be interested in persons and their behaviour, another in the mechanism of awareness. Each will have a differing set of technical terms, but each will use the terms of the other school where the need arises. One of the first things for the student to remember, therefore, is that an understanding of all the different schools is important in Psychology. H. Crichton-Miller, M.A., M.D., M.R.C.P., says in a preface to his book *Psychoanalysis and Its Derivatives*: "It is a fact . . . that the recent developments of Psychology . . . have been associated with a certain intolerance of criticism on the part of many adherents. This intolerance militates against any rational synthesis of the theories and doctrines concerned, and it is hoped that a more conciliatory spirit will manifest itself in the near future. . . ." Crichton-Miller, like many skilled psychotherapists and psychologists, admits he is an Eclectic. W. J. Sprott, M.A., in *General Psychology*, page 4, says: ". . . rather than accept the findings of one 'school' at the expense of the others, it is far wiser to accept them all".

It is probably more important to be an eclectic psychologist than an eclectic philosopher. This chapter on General Psychology may therefore be helpful in an outline of metaphysics.

(2)

Divisions of Psychology

There are two main theoretic branches of Psychology, distinguished by the directions which the interest of their adherents take:

(*A*) Propensity Branch; theories of disposition.
(*B*) Behavioural Branch; theories of reaction.

The former is subjective and deals with tendencies, the purposiveness of behaviour, the nature of the personalities concerned. These schools are interested in urges, desires, "instincts". The chief schools are those of Freud, Adler, Jung, Stern, McDougall, Spranger, Krüger.

The second branch is objective and deals with the mechanism of consciousness and the reactions made by persons, rather than the urges which cause those persons to react. There are two main schools of this type:

(1) Behaviourists, who are interested in nerve-paths and "conditioned reflexes".

(2) Those of "Gestalt" schools, such as Koffka, Kohler, Wertheimer and Lewin, who regard behaviour as resulting from "tensional systems" which obey certain laws of "wholes", "patterns" or "Gestalten". A third school is rapidly developing scientific status, namely the Parapsychologists such as J. B. Rhine, who are proving the faculty of "Extra-Sensory-Perception".

The following divisions lend themselves to a study of the different types of psychological investigation going on in the present world:

(*A*) *Subjective Psychology*. This is introspective, and depends on the ability of an individual to analyse his own awareness. It deals with individual experience itself, apart from the object of experience. It is concerned with what goes on in the mind when it experiences something.

(*B*) *Objective Psychology*. This is the type which approximates most closely to exact science. It deals chiefly with physiology and anatomy. J. B. Watson is the leader of the Behaviourist School. It is avowedly materialistic and tries to explain all mental activity in terms of nervous reflexes. The Gestalt schools explain it in terms of behavioural patterns.

(*C*) *Comparative, or Animal, Psychology*. This attempts to co-ordinate knowledge of nervous systems of living organisms from protozoa to higher animals. It is impossible to use the introspective method in dealing with animals or with organisms not on the self-conscious level and able to converse intelligently. The question of reasoning versus automatic reflexes in animals has been examined by Comparative Psychology.

(*D*) *Human Psychology*.

(*a*) General Psychology, the study of civilized man.

(*b*) Special Psychology, which deals with some special status or level.

(*c*) Collective Psychology:

i. Social, which deals with crowds, classes, etc.

ii. Ethnic, which deals with races and nations.

(*E*) *Abnormal Psychology*, the study of insanity, mental deficiency, etc.

(*F*) *Parapsychology*, the study of extra-sensory perceptions and states of mind beyond the range of the five senses.

(*G*) *Applied Psychology*. This is supplementary to the headings above, which are "Pure" Psychology, with the exception of General Psychology, which might include Applied Psychology. The division includes Legal Psychology, Educational Psychology (Vocational Guidance, Accident-causation, Welfare, etc., Medical Psychology).

(3)

Subjective Psychology

There are three functions of experience which should be memorized:

(1) Cognition, or Awareness;
(2) Affection or Feeling;
(3) Conation.

(1) *Cognition* implies a sensory perception. It may be either:

(*a*) on the sensational level, i.e. ordinary sensory perceptions, including imaginative memory of previous sensations;
(*b*) cognition proper at the conscious, reflective level, i.e. judging, reasoning and conscious recollection. Cognition relates to presentation of an object or a situation.

(2) *Affection, or Feeling.* Sensuous feeling is called "hedonic". Artistic, emotional feeling will be "aesthetic". Feeling may be either pleasure or unpleasure. (The term "pain" is to be avoided as an opposite of pleasure, because in abnormal psychology pain is sometimes found to be a pleasurable feeling, and sought after.) Feeling is the reaction to the object in the situation presented.

(3) *Conation.* This is an inner striving to continue or discontinue an experience which produces a pleasurable or unpleasurable sensation—the tendency to maintain or change the existing state being experienced. Conation implies some sort of purposive activity, either conscious (volition) or unconscious (inclination).

There are three qualities in the interaction of experiences:

(1) Conservation, the power of the mind to conserve, or build in experiences passed through;

(2) Cohesion, the power to link up and associate experiences with one another;

(3) Selection, the tendency to emphasize certain experiences.

(4)

Objective Psychology

This is the type which approximates most closely to exact science. It deals chiefly with physiology and anatomy. J. B. Watson, as mentioned previously, is the leader of the Behaviourist School.

Behaviourism

This is physiological. There is an interdependence in the collective organism called a human being. The organism could not function without an integrating human factor, but the latter would have no meaning or purpose without the former. A body without a mind is a corpse, even though all the nervous tissue is preserved intact.

Behaviourism as a study of nervous structures and functions is a notable scientific work; as an attempt to explain the inner workings of consciousness it is full of prejudiced self-justification. Behaviourists attempt to explain all consciousness in terms of reflexes. They have proved that repeated stimuli produce conditioned reflexes and that changes produce modifications. They try to explain all complex activity in these terms, and give the impression of trying to make the phenomena fit their theories. Although reflexes are shown to accompany all conscious and subconscious activity, it is obviously absurd to account for the total activity in that way. The human mind is able to modify these reflexes so considerably that it becomes an extravagance of rationalization to explain Reason in such terms. Dr. Bachelard, in his notes on Psychology, suggests that the attempt "rests ultimately on the disinclination to admit the existence of mental factors . . . which cannot be explained in mechanistic terms". In this sense behaviourism seems to be an attempt to cling to a mechanistic habit of mind.

Physiological psychology deals with the cellular structures of the body by which consciousness is given physical effect. This is its legitimate sphere, and students of metaphysics should be acquainted with the main facts.

The human body consists of cells and their products. A cell is a portion of living substance usually enclosed by a membrane. The cell has a "nucleus", instinct with life. The lowest forms of animal life are unicellular, called protozoa. An example is the Amoeba, which reproduces itself by binary fission, i.e. by dividing in two halves through the middle of the nucleus and thus forming two cells. Cells react to stimuli of light, contact, temperature, electricity and chemical substances.

More advanced forms are multi-cellular (metazoa). They are the result of progressive division. Complex organisms become integrated wholes, in which, even though the several parts may be analysed and measured, the total activity contains a plus quantity over above the sum of all the parts. Behaviourism, being materialistic, has neither the desire nor ability to explain this mysterious addition sum in which two plus two, when combined and integrated in one pattern, are found to equal something like $4\frac{1}{2}$ instead of 4. It remains for metaphysics to explain it in metapsychological terms.

Cellular Tissue

Four different cells produce the four elementary tissues, called (*a*) epithelial, (*b*) connective, (*c*) muscular, (*d*) nervous.

Epithelial tissue forms skin, membranes and cavities. A modified form comprises certain glands with secretions.

Connective tissue, such as tendons, attach muscles to bones. Bones are the result of salts becoming deposited in connective tissue.

Muscular tissue makes movement of bodies and limbs possible, and the expansion and contraction of various organs.

Nervous tissue. These cells are called "neurons". A neuron consists of the cell body with a "dendrite", or tree-shaped process, on one side, and an "axon", "neurite" or nerve-fibre on the other. Axons terminate

in an end brush. Neurons are placed with the axon of one in contact with the dendrite of the next. This contact is called a SYNAPSE. Nerve currents passing the synapse come up against a tendency called "synaptic resistance".

In the outer periphery of the body there are large numbers of receptor structures which respond to physical stimuli, such as heat, light, chemicals, etc. This response initiates an impulse or current called a "neural change", which travels from neuron to neuron over the synapses. Resistance is lowered by repeated passages, giving rise to what are called "conditioned reflexes". Some drugs raise and some lower synaptic resistances.

The Nervous System

Neurons lead to and from a Central Nervous System (C.N.S.), consisting of brain and spinal cord. This is the integrating organ and mechanism, though it is not necessarily the integrating factor and source of consciousness. The nerves which lead away from the peripheral system and transmit neural changes to the C.N.S. are called "afferent neurons". Those leading from the C.N.S. outwards are "efferent" neurons.

The peripheral system is divided into:

(*a*) the cerebro-spinal connecting organs and voluntary muscles with the brain;

(*b*) the autonomic system of glands and involuntary muscles. This system is subdivided into:

(i) sympathetic or thoracico-lumbar;
(ii) parasympathetic or cranio-sacral.

Neural changes are carried from a receptor-organ along the afferent nerves to the brain and back to the appropriate muscle along the efferent nerves. This action is a "reflex". A "reflex-arc" is a group consisting of: an afferent neuron, a connecting neuron and an efferent neuron.

(5)

Comparative Psychology

In the lowest cell-form (protozoa) the whole mass is sensitive. In higher forms (metazoa) there are receptor organs which specialize response to only one set of stimuli. The amount of control and correlation exercised by the nervous structure itself apart from the brain varies.

Experiments have shown that certain lower vertebrates, such as frogs, can lose the frontal part of the brain and still carry out instinctive inherited habits. Some higher vertebrates die under such circumstances. Hens will scratch an earth surface or a concrete floor with equal vigour in searching for food. This sort of experiment has led the way to a study of animal consciousness in an attempt to discover how much faculty of the reasoning order is present, and how much activity is due to mere physical reflexes. The evidence is not acceptable to the possession by animals in general of faculties of independent judgment or of discrimination or movement away from inherited tendencies.

(6)

General Psychology

This is a broad heading, covering the activities of civilized man and his behaviour, which includes internal and mental as well as overt behaviour. The line drawn between civilized and uncivilized mankind is not very definite, as the standards of civilization differ from age to age and in different parts of the world.

Broadly speaking, there are two fields relating to human behaviour, that in which we behave, on the one hand, and the world of real objects on the other. (This does not introduce any philosophical argument as to the ultimate reality of the objective world. It makes a general assumption that there is a physical world of objects which we all perceive and which gives evidence of existing apart from our individual perceptions of it.) The former, the world in which we behave, is technically known as the "Behaviourial World", from Koffka's "Principles of Gestalt Psychology". The second is the "Geographical World", the world of physics, which we only know through our perceiving it and measuring it with instruments. The field of perceptions, in the physical sense, is part of the Geographical World. From the point of view of our perception of it, however, it is part of the Behaviourial World.

What is the Cause of Action?

There are three groups of theoretic explanations:

(*a*) "Propensity" theories;
(*b*) Mechanical reflex theories;
(*c*) Gestalt-tensional-system theories.

(*a*) *Propensity theories* deal with the incentives and motives lying behind activity. The word "instinct" is often used here. There are secondary instincts and fundamental instinctual urges which cannot be said to lead out from the former. McDougall, in *The Energies of Men,* gives a list of fundamental urges. These need not be regarded as final.

There are three main instinct-groups:

(1) Self-regarding instincts, the acquisitive group;
(2) Reproductive instincts, the power group;
(3) Herd instincts, the social group.

The Freudians consider only two fundamental urges, Love and Destruction. The primal urge is "Libido", or Desire. This may be internally or externally oriented. It may find a biological satisfaction, or be sublimated, i.e. directed to socially constructive purposes; or it may become distorted and repressed, giving rise to nervous diseases. This subject will be considered in greater detail under the heading of Applied Psychology.

(*b*) *Mechanical reflex theories.* We have already outlined the main headings of this theory, that of the J. B. Watson Behaviourist School. There are chains of reflexes, some being determined by external and some by internal stimulations. A response to a new stimulus based on an old

one is called a "conditioned reflex". Lowered synaptic resistances due to repetition impulses are the basis of "habit". Pavlov carried out experiments in the feeding of dogs by which "conditioned reflexes" were established. The appearance of saliva was measured at the presentation of food. Then a bell was sounded as the food was presented, and finally the bell superseded the food. Salivation was found to occur at the sound of the bell.

These theories appeal very strongly to certain types of mind, chiefly of the materialistic school. W. J. Sprott in *General Psychology* says: "We feel we are moving in a 'scientific' world, and many temperaments are gratified by the contemplation of man as 'nothing but' a bundle of responsive nerves and muscles."

The reflex theories seem, however, to be too inelastic for a satisfactory explanation of consciousness. Certain responses to verbal stimuli still remain constant despite variations in the stimulus. The theory of conditioned reflexes does not explain how a human being can make unexpected decisions to vary a response to a given stimulus—how a person can decide to respond deliberately to a stimulus in one way on one occasion and respond differently to the identical stimulus on another occasion. There must be a discriminative ego-agency at work, and the process is not due solely to the sensory mechanism. Individualized humans are not machines and do not behave as such, however economical such a theory may be to certain types of mind which have been trained in physical laboratories.

(*c*) *Gestalt theories.* These regard behaviour as being the result of a "tensional system" seeking "closure". There is a purposive impulse underlying behaviour which belongs to a certain configuration or pattern. A piece of behaviour is a "whole" with an objective of its own, and each part contributes to the whole, just as each note in a melody has a meaning in relation to the tune which must follow to a certain "end".

The chief values in Gestalt Psychology are firstly that it retains the meaningfulness of behaviour instead of making it a simple mechanical process, which it is obviously not. The universe is a "whole", not a system of isolated and non-dependent parts. It is certainly not a machine, and science has discarded the mechanistic theory of the universe under compulsion of discovered facts. Individuals are not machines on the same principle. Each individual is a lesser "whole", a miniature universe containing a multitude of still more minute universes, namely the atoms which make up the bodily vehicle. Secondly, Gestalt Psychology allows for the variation in response to stimuli. A new response may be made to the same stimulus if it fits the general pattern of behaviour and satisfies the tensional system.

A point which should be kept in mind is that all three theories have values in their own fields, and we need all three. Students of metaphysics should know somehing of all of them and learn to apply their principles as occasions demand.

The Psychological Constitution of Man

In the observation of mankind different temperamental headings have been employed since early times. At a very early stage human

beings were roughly classified according to four basic temperaments, originally associated with the four "elements". The ancients used these "elementary" headings as indicators of fundamental qualities in nature, and in this sense they were not far from the truth. There are patterns of activity in nature which can be associated with these four divisions of inherent quality and with the "Fixed" Zodiacal Signs. The names given to the temperamental divisions are:

Choleric associated with the element Fire (Leo)
Sanguine ,, ,, ,, ,, Air (Aquarius)
Phlegmatic ,, ,, ,, ,, Water (Scorpio)
Melancholic ,, ,, ,, ,, Earth (Taurus)

Characteristics identified with the four qualities are:

Choleric—passionate, the yellow gall.
Sanguine—eager and mutable, the blood
Phlegmatic—indifferent, the phlegm.
Melancholic—depressive, the black gall.

Klages in *Science of Character* finds three factors which determine character:

(1) Capacity for feeling, symbol "C".
(2) Capacity for stimulation of will, symbol "W".
(3) Capacity for expression, symbol "E".

Spranger in *Lebensformen* notices certain directions of human interest and classifies human beings according to the following:

(1) Theoretical type, interested in ideas and ideals;
(2) Economic type, tending to consider use-values;
(3) Aesthetic type, tending to express impressions;
(4) Social type, which is altruistic;
(5) Political type, tending to self-assertion;
(6) Religious type, aiming at certain experience.

William James in *Pragmatism* (see Chapter I) divides humanity into two classes of temperament, the Tender and the Tough Minded. The former are rationalistic, idealistic, religious, monastic, free-willist. The latter are empiricist, materialistic, irreligious, pluralistic and fatalistic.

Nietzsche in the *Birth of Tragedy* uses the terms "Apollonian" and "Dionysian", from the ancient Greek mythology. The former prefers order and inhibitionist technique; the latter chaos and exhibitionism.

Carl Jung in *Psychological Types* produced the famous distinction between Extravert and Introvert, the former being outward turned and the latter inward turned. There is an unconscious tendency in each case to develop the opposite quality. These two classes are complicated by association with the four basic psychic functions—intuition, thinking, feeling and sensation. This gives eight temperamental types which will be considered under the heading of Applied Psychology.

The Spearman School of London has carried out exhaustive tests over a period of years and is able to classify persons according to their Intelligence Quotient derived from certain tests. Galton's early attempts to measure intelligence in 1883 were developed by Cattell about ten years

later. Stern defines intelligence as "general adaptability to new problems and conditions of life".

Wyatt defines intelligence as ability to apprehend relevant relations.

The London School (Spearman) has developed a system of four tests in solving certain problems and reaching a "correlation coefficient" between the four. The result can be expressed in a "tetrad equation". The score achieved by each contestant is split into two factors—a constant factor "g" and a variable factor "s". The former represents the innate mental energy of the individual concerned.

G. E. Muller developed the "perseveration" theory by which memory-factors are measured. Certain "patterns" of old "tensional systems" tend to "perseverate" or continue to seek completion after a new tensional system has been set up. Tests are carried out in which the subject writes certain symbols forwards and backwards alternately, his ability to switch from one system to the other being measured.

Affects, Emotions and Feelings

At first one might say that these three terms represent three stages of the emotional response from physical sensations to mental opinions. This is approximately true in theory, although it is hard to separate emotions into these three categories in practice. One should avoid making the mistake of thinking of a human being as a series of isolated functions. He is an integrated whole, at least if not insane. However, it is necessary to analyse emotions in order to classify their different levels.

The elementary form of emotional response is a physical "affect", response to a physical sensation. There are experiences of pleasure and unpleasure. These are affects. There are also what one might term "pure emotions", not immediately due to physical sensations, although they may be the result of conditioned reflexes or of previous physical sensations. Such are the primary emotions of rage, fear, lust; the compound emotions such as awe; and derived emotions such as hope, despair. McDougall calls these "complex feelings".

The behaviourist tries to convince us that emotional changes are due to changes in the ductless glands, because the latter have been observed to accompany the former. A simple fact which upsets this belief is that there are relatively few physiological changes, but a large variety of emotional ones. We are asked to believe that one change in the glands produces several different changes in the emotions. As Sprott says: "It is always a mistake to try and fit man's emotional nature into too simple a biological framework."

Intellectual Feelings

These are feelings of belief, disbelief, doubt. It has been suggested that belief represents certain forces in equilibrium, that disbelief represents disequilibrium and that doubt represents another state of disequilibrium. It may be that doubt represents one equilibrium, while belief and dis-

belief represent disequilibrium states one on each side, so to speak. Doubt essentially represents a balanced state between two extremes of belief and disbelief. It all depends on how one looks at the terms belief, etc., as to which condition applies.

It is in this matter of explaining intellectual feelings that the materialistic school seems to become most extravagant. Appropriate action does not always follow belief and disbelief, nor does the same physico-nervous stimulus always actuate the same belief.

Factors which determine belief and disbelief are such as personal inclinations, past experience, emotional satisfaction, social-economic factors. Personal inclinations of like and dislike for the author of a statement may influence our belief or disbelief in the statement. The mass-mind is always inclined to judge truth by the popularity or unpopularity of the speaker or writer. Again, the terms used in stating truth may affect our belief. A new and proven discovery uttered in poetic language may set up barriers to acceptance in a person scientifically inclined. Belief in statements which are in keeping or out of tune with existing emotional states of desire may be influenced by that fact. For instance, a cocktail party is no place to give out new truths for the first time. In addition, a general temperament may tend towards ready acceptance or rejection of everything presented for the first time. There is the "yes, yes" type of mind which will accept anything if it is uttered with sufficient emphasis, and couched in terms which accord with existing prejudices. There is a "no, no" mind which rejects on principle every thing not previously experienced.

Past experience influences belief. Anything which accords with past beliefs is more likely to be accepted than that which clashes with the *corpus* of existing beliefs. There are many people who violently reject certain doctrines until biblical quotations are found to accommodate them; the swing towards favourable acceptance is then equally violent.

Beliefs may give emotional satisfaction. They may satisfy some non-rational element in our make-up. They may give a feeling of comfort. This applies to many "religious" beliefs, but it is not by any means unknown in the "scientific" world. Sprott remarks with some humour: "The rage expressed by some scientists against such hypotheses as human survival, the inheritance of acquired characteristics, vitalism, even the existence of mental events as distinct from physiological ones, cannot fail to arouse our suspicion. . . ." ". . . What," he asks, "is the emotional satisfaction of materialism?"

The answer is probably that it gives a sense of security, not unlike that of the religiously inclined for the "Fatherhood of God".

Social-economic factors influence belief. To derive a livelihood from belonging to a certain social group creates a tendency to believe that which supports the group in question. A person tends to identify himself with the group.

The Self

What does one mean by "I"? There are two main headings:

(*a*) Empirical Self;

(*b*) Self as Idea, the Ideational or Rational Self.

(*a*) This relates the Self to experience and sensation. Integration of all the five senses seems to represent a Self—"I who am experiencing this." There is an "I-ness" about a series of experiences which follow one another over a period of time, so that the Self appears to be almost the sense of time as a succession of experiences. The "I" is doing the experiencing. This "I-factor" can be aware of the process, and can remember similar processes in the past. The extreme behaviourist view is that there is no true permanent Self which survives from experience to experience. There is only nervous activity conditioned by external sensations.

(*b*) *The Ideational Self.* The Rationalist and metapsychologist regard the Self as a persisting entity able to experience sensation, etc., and not represented by the sensation itself. We can separate ourselves in thought from our physical bodies, desires, and even thoughts, but we cannot separate ourselves from the Thinker who acts, feels and thinks. This, the Thinker, is an "apprehension of the Self as persisting". (When we come to consider *Occult Science* in Part II we shall see there is every reason to accept an individualized Self localized in a certain structural substance.) James in *Principles of Psychology* considers that perhaps the passing thought is the Thinker. A knowledge of Occult Science would do away with all such strainings after something which remains an impossibility so long as our observations are confined to the physical range of vibrations.

The Gestalt School, while not going so far as to envisage an actual spatial Self distinct from the sensory mechanism, suggests that the Self represents a kind of "total organism", an integrated whole consisting of many parts working in unison. The Self is an "organic unity". To suggest that a bundle of physical tissues constitutes a conscious, integrating Self seems fantastic, and shows to what lengths the human mind will go in order to justify habit-beliefs. One may inquire what nervous reflexes cause one to decide suddenly to recall the events of, say, June 10th, a date selected at random.

Stern, of the "personalist" school, thinks of the Self as an imaginary "person", an "end seeking totality". All these strained attempts to describe something not explainable in terms of ponderable substance indicate only too clearly the need for metaphysical light to reveal the existence of ultra-gaseous states of matter of warying wave-lengths, in one of which the Self as an entity has its realistic being. These strivings are like the struggles of a non-swimmer to touch bottom, while before him stands a ladder leading to firm ground. He has only to reach out, grasp the rungs and climb: but the ladder was put there by someone of whom an ancestor once disapproved, and so he is under an automatic compulsion to refuse it!

Mind-Body Relations

The fact that physical awareness is scientifically proved to be dependent on certain nervous structures swept the nineteenth century to such an extent that it is now tabu to seriously examine any possibility of there being a mental agent apart from a physical bodily mechanism. That the pre-nineteenth-century superstitions might have been only distortions of a true supra-physical fact which the future will discover scientifically has

not yet occurred to most modern institutional scientists. Consequently any serious investigation of such conditions would be equal to a relapse into superstition. It is a pity, because science has reached a dead end in the materialistic road and can go no further until it retraces its steps a little and takes the new turning.

There are two ways of approaching the Mind-Body relation:

(1) The "Mind" is derived from bodily changes. Mind is just an effect of Body.

(2) Bodily changes are the results of "Mind". Body is an effect of Mind.

(1) We have already outlined the reflexological viewpoint, which explains the physical mechanism of sensation. During the nineteenth century experimentation was carried out with the brains of human beings and animals. Certain centres in the brain were found to be associated with certain activities. These activities could be either stimulated or stopped respectively by either stimulating or removing the appropriate pieces of brain. From this it was assumed that the head could be finally charted, mapped out and divided into fixed areas, each responsible for certain functions of consciousness. This was in keeping with the economy of scientific hypotheses and Materialism was enthroned.

However, further experiments began to upset this theory. Head in *Aphasia* shows that responses produced by stimulating the same area vary. A different type of stimulus produces a different response and even different locality of response. Ladd discovered that it is possible to remove parts of the cortex without disturbing certain functions. Parts of the brain previously considered indispensable can be removed, and the power to learn and memorize is not affected seriously. The conclusion is that, although consciousness needs a physical mechanism in order to respond to physical stimuli and surroundings, *it is not proved that consciousness has no existence apart from the physical mechanism or depends on that mechanism for its own independent existence.* In the absence of such negative proof the statements of those who claim to be able consciously to separate themselves from their physical bodies must be examined seriously—a thing which academic science is curiously loth to do. There may be, philosophically speaking, a Soul or Mental Agent which exists in its own right by using an instrument or vehicle of its own appropriate band of wave-lengths, and which contacts the physical world through the physical instrument and nervous structure. There is no reason why we should not suggest that this Soul has an awareness of conditions other than the physical in its own sphere, and that it only expends a relatively small amount of its total consciousness on the physical surroundings which to its bodily nervous system seems so important. This, in fact, is what eastern psychologists admit to be true, and even claim the power to observe the Soul in its own sphere by using certain organs at present dormant in the average human being, notably the pineal gland. If one who claims to be able to use this gland to make observations of conditions beyond the physical, offers instructions to others along scientific lines, it seems a very unscientific attitude on the part of academic scientists to refuse to examine the advice given. Descartes suspected that the pineal gland had some important function to perform and considered it to be the seat of the rationalist soul. Certain drugs,

such as hashish and nitrous oxide cause modifications in the physical nerves which produce variations of X-ray vision. Excessive alcoholism (delirium tremens) gives rise to similar supra-physical vision on a relatively low wave-length.

(2) *The Mind Affects the Body.* It has been impossible to find what physiological condition is responsible for purely mental decisions of judgment and creative willing. In the absence of such knowledge it must be assumed that there is a creative will which is independent of physical causes; otherwise what is the physical cause that originates and operates it?

Psychoanalysis has proved that psychological states such as paralysis may exist in a perfectly healthy, normal body in which there is no lesion of nerves or other physical defect to account for the condition. Under hypnosis the patient can see and move normally, but when awakened may be unable to do so. Also, under hypnosis physically healthy patients can be given all sorts of symptoms by suggestion, for which there is no physical cause. This proves that the "mind" can affect the body without any previous physical cause. Again, experiments have been carried out to show that a hypnotized person resting in a closed room is able to follow the spontaneous non-prearranged movements of a subject who is many miles away and quite unaware of the experiment. The hypnotized person is able to observe the other's movements accurately and in minute detail. This proves that consciousness can not only exist but operate and function coherently a great distance away from the physical body. Certain oriental specialists in Yoga have been observed under scientific test conditions to be able to regulate the pulse, digestion and blood-supply without ordinary physical agency and to observe accurately by visual means while the eyes are completely covered with clay and bandages. Dr. A. Cannon, K.C.A., M.D., D.P.M., M.A., etc., describes how an Egyptian subject drove a car through London traffic with his eyes bandaged and sealed with putty.

Cases have been attested by medical men in which physical ailments, incurable by physical means, have been cured by religious faith. This is an example of mind affecting body.

Memory presents a problem for the materialist. The cells of the brain change completely by processes of metabolism in a few weeks. The whole body is changing day by day, and even the skeleton is renewed in a period of years. How is memory of the past preserved? How do we remember events more than a few weeks if consciousness is dependent on nervous structure? The behaviourist answers that memory traces are alterations in nervous tissue, re-excited when necessary to produce a "memory". But habit modifies nerve-reflexes, so that previous reflexes are obliterated. How can memory be stored in something that has been obliterated? The materialist answers this by saying that the successive traces form distinct "layers". But this abolishes the "cumulative change" supposed to take place in the nerves. In any case, one would think that the Fat Woman of the Show would not have enough layers of tissue to accommodate all the memories of a lifetime—to say nothing of the subconscious mind. If memory is dependent on nerve-reflexes, how is it possible to recognize from a photograph a face seen in the flesh, perhaps while wearing different headgear?

Sprott remarks that electrical disturbances are detected in the brain when the subject is thinking, but there is "no distinction between the disturbances alleged to accompany a thought of pitch and toss and those which are alleged to accompany a thought of murder".

Again, logical processes cannot be explained by nervous changes. The passage of thought from one idea to another not previously encountered cannot be explained by neural changes.

We are therefore faced with the startling probability that, far from all mental processes being effects of physical causes, the brain-consciousness is in fact only a part of the "mind's" total activities—that the mind probably has consciousness exclusive of the brain, which it incudes as far as physical phenomena are concerned.

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Abnormal Psychology

This deals with insanity, mental deficiency, etc. Much valuable information has been obtained about "normal" conditions by study of the "abnormal". The standpoint today is that insanity is only an exaggeration of conditions found in practically all so-called "normal" folk. Insanity is not a distinct and separate condition from "normality". It is only an exaggeration of certain tendencies of normality. For instance, a person may be excitable but not certified as insane. This excitability is a minor form of what would under certain conditions become insanity.

Psychopathology

An early student of abnormal mental conditions was Mesmer (1734–1815). He claimed that influence could be communicated from one person to another by a force of "animal magnetism". Mesmer was unfortunate enough to have been born at a time when materialism was growing as fast as it is dying today; in other words, in being born at the beginning instead of the end of a cycle of materialism. Had he lived today he might have become president of some institute of parapsychology. Science officially took up his work, changed the nomenclature and rejected Mesmer. The substitution of "suggestion" for "animal magnetism" successfully avoided the necessity of accepting any kind of matter other than the physical and left mental activities in that vague and indefinite category which materialism prefers.

Charcot (1825–1893) formulated the view that disease may be due to beliefs in the mind. This was a shocking statement in the nineteenth century. Janet made a definite advance in psychopathology by his theory of "dissociation". He showed that personal consciousness may be split into several independent streams producing corresponding phenomena —that the same individual may have more than one personality, each of which has no conscious knowledge of the others. The case of "Jekyll and Hyde" illustrates the idea. Dr. Sigismund Freud carried psychopathology still further. He developed a psychoanalytic technique which is the basis of most psychotherapeutics today.

Psychopathology is divided into two conceptual channels:

(1) The physiological;
(2) the psychological.

The former assumes that mental processes are accompanied by corresponding brain-changes, and it devotes its efforts to dealing with the brain. The latter deals directly with the actual phenomena of consciousness themselves. The former is not under consideration here.

Phenomena of Mental Disorder.

Quantitative mental disorders in general may be:

(*a*) congenital; called mental deficiency;
(*b*) acquired, known as dementia.

Qualitative disorders come under a variety of headings:

(1) *Neuroses.* These may take the form of:
  (*a*) Neurasthenia, nervous exhaustion and hypersensitivity to noise and light;
  (*b*) anxiety neuroses, hypochondriasis.
(2) *Psychoneuroses:*
  (*a*) Conversion Hysteria. Localized regions of insensitivity or anaesthesia, but usually there is no nervous structural disorder to account for the trouble.
  (*b*) Anxiety Hysteria. Fears and phobias. Agoraphobia is fear of open spaces; claustrophobia is fear of enclosed spaces.
  (*c*) Obsessional Neuroses. Irresistible impulses or compulsions and obsessional doubts.
(3) *Psychoses:*
  (*a*) Excitement, (*b*) depression, (*c*) maniac-depression, (*d*) paranoia.
  (*a*) Manic excitement is an exaggeration of ordinary "normal" activity. It may range from intense incoherent activity to violence.
  (*b*) Depression is also an exaggeration of the normal. The patient is slow, unhappy, and his activities are retarded. Depression is a state of melancholia.
  Apathy implies a state of emotional indifference. The patient may remain motionless for long periods, unaware of his surroundings. It is associated with melancholia.
  (*c*) Manic-depression is a condition of intermittent alternating excitement and melancholia.
  (*d*) Paranoia. Chronic mental derangement.
(4) *False estimations.* These are:
  (*a*) Hallucinations, false sensations;
  (*b*) Delusions, false beliefs.
  Delusions may be either grandiose or persecutory. These are merely exaggerations of normal complexes. Many political, religious and social complexes are minor forms of the delusions of insanity. These should be distinguished from the rational experiences of Extra-Sensory Perception.
(5) *Epilepsy*, physiological disorders, hallucinations.
(6) *Toxic Insanity*, delirium tremens, perseveration, local insensitivity, disorders of perception, paralysis, aphasia or defective speech.

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PARAPSYCHOLOGY

One of the most important names is J. B. Rhine of Duke University, U.S.A. His work on Extra-Sensory Perception has lifted psychism out of the realm of speculation and religious belief into the sphere of scientific fact. Science has given this new term E.S.P. (Extra-Sensory Perception) to what used to be known as clairvoyance. J. B. Rhine carried out laboratory experiments under test conditions with numbers of individuals in which cards with distinctive symbols were used. There were two classes of test:

(*a*) those in which the operator knew the symbols on the card, but the subject under test did not. These suggested "telepathy".
(*b*) those in which neither operator nor subject knew the symbols. These suggested E.S.P., or clairvoyance.

The operator and the subject with a screen between them conducted the experiments. The operator selected cards unseen by the subject by means of ordinary sensory perception. The percentage of errors on the part of a group of subjects was approximately that of errors of judgment under ordinary conditions of sensory observation. The large number of accurate observations showed that this could not be attributed to chance, but introduced a factor of Extra-Sensory Perception.

Richet uses the term Cryptaesthesia, and Ostey speaks of Metagnosis, to imply the same extra-sensory faculties.

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APPLIED PSYCHOLOGY

Legal Psychology deals with the psychology of evidence. Educational Psychology deals with intelligence of children and adults, and with methods of training and self-expression. One of the greatest problems facing educational psychologists is whether to commence with the adult or the child. Madame Montessori is an exponent of new methods of

education. Spearman of the London School evolved certain tests by which an Intelligence Quotient (I.Q.) may be determined.

Industrial Psychology deals with Vocational Training, Sociology, Accident Causation, Fatigue and Industrial Welfare. There is a tremendous amount of statistics to prove that certain hours and speed of work, with certain production-rates, are most efficient from the safety, fatigue and production angles.

Medical Psychology might include psychopathology, considered previously. It also embraces analytical technique. The three main schools of analysis are those of Freud, Adler and Jung.

Dr. Freud's contribution to psychology is a great one. He laid down the basis of psychoanalysis. He established certain basic principles and terms. His attitude is strictly causal and determinist. Every symptom must have a cause, either psychic or physical.

His fundamental hypotheses were the existence of the "Unconscious Mind" and "Libido". The mind consists of three parts: Conscious, Preconscious, and Unconscious. The conscious mind consists of the waking state of awareness, the content of waking consciousness. The preconscious contains that "level" just "below" the ordinary waking consciousness which may easily be recalled to consciousness. The unconscious is that part of experience which is deeply embedded below the conscious level and has been forgotten—even to the extent of containing that which has never been actually brought into consciousness; for instance, matter that is "repressed" and never examined. Freud postulated a "moral sense" which he called the "super-ego"—the conventions, habits and moral compulsions implanted in childhood. The entirely unconscious part of the mind he termed the "Id". Certain experiences which tend to clash with the "super-ego" are "repressed", i.e. they are not allowed to come into consciousness and their energies are never released. They act as disturbing factors and may cause serious illness.

The libido is the force of desire—the urge common to all creatures. Freud based this on Sex, using this term in its widest and subtlest sense. Even then it is possible to find serious objections to the term—a limitation of "libido" as many consider. Libido has a dual expression, via Love and Aggression—the "life and death instincts" (see *Beyond the Pleasure Principle*, 1922). Inertia is the deepest instinct in all forms of matter. This tendency is therefore an instinctive one. On the one hand there is the inertia, or "death" instinct—a tendency on the part of certain cells to return to the inorganic condition; on the other we have the life-instincts, which are creative and reproductive. These are the somatic and generative cells respectively. The life-instinct Freud calls the "eros", a Greek word similar to the Latin libido.

Characteristics of the Ego

(1) Conscious; (2) logical; (3) it deals with realities of the external world; (4) it reciprocates between the Id and the super-ego and outer reality; (5) it moralizes; (6) it is subject to time and space; (7) it maintains a kind of dream-censorship during sleep; (8) its content may be expressed in words.

Characteristics of the Super-ego

(1) It dominates the ego; (2) it is out of reach of the ego; (3) it is in contact with the Id; (4) it is associated with "phylogenetic" conditions, i.e. tribal and race instinct-memories; (5) it awakens in the ego an *unconscious* sense of guilt; (6) it contains the "oedipus complex", an unconscious tendency in infancy to possess the parent of the opposite sex. But the super-ego is considered to be derived from the parent of the same sex. There is a great deal of confusion and lack of substantiation in Freudian conceptions here; (7) it is derived from childhood tendencies of self-esteem conflicting with the death-instinct of destruction and self-expression.

Characteristics of the Id

(1) Unconscious; (2) a-moral; (3) illogical; (4) it is the reservoir of the libido; (5) it is the place of all the "instincts"; (6) it is the receptacle of all repressed ideas; (7) it is dominated by the "pleasure-unpleasure principle"; (8) it is responsible for habit-formations.

Libido is normally expressed from infancy in three stages:

(*a*) Oral phase—sucking, biting, devouring. These are subdivided into:

(i) sucking to consume (life-instinct);

(ii) biting to destroy (death-instinct).

(*b*) Anal phase—interest in defaecation and excretory activities, such as moulding faeces. This is subdivided into the two categories:

(i) expelling faeces (life-instinct);

(ii) retaining faeces (death-instinct).

(*c*) Genital phase—interest in and development of reproductive tendencies in which love and hate instincts alternate.

Normally the first "erotegenic" zone to be established in infancy is the mouth and lips. Afterwards erotization should move to the excretory passages and finally to the genital areas. Any failure to advance normally through these stages may introduce complexes in later life. Professor Flügel in *Introduction to Psychoanalysis* suggests the following characteristics among others:

Retention of faeces—obstinacy, miserliness, acquisition, tidiness.
Production of faeces—generosity, self-expression, untidiness.
Manipulation of faeces—moulding, scientific work, construction.

Three directional stages synchronize with the above:

(1) Oral phase—auto-erotic;

(2) Anal phase—narcissus characteristics;

(3) Genital phase—allo-erotic.

The change from (2) to (3) is difficult and may give rise to difficulties in satisfying libido through external objects. Unconscious sexual phantasies require objects of attachment in childhood. Where these are focused in the parents we get the Oedipus Complex.

Libido may be dealt with by an individual in several ways:

(*a*) It may be "externalized", or caused to flow out to some love-object.

(*b*) It may be "internalized". This is self-love (narcissism). It is the mechanism of introversion.
(*c*) It may be fixated at some immature level (i.e. "arrested").
(*d*) Fixated in some earlier choice (regression).
(*e*) Repressed (i.e. forced into the unconscious by super-ego compulsion and not made conscious).
(*f*) Sublimated, or deflected into constructive channels.

Psychoanalytical Technique

Freud developed a technique of interviewing and interrogation of patients to bring out the repressed material from the unconscious. The difference between "repression" and "suppression" is that in the former an experience is not allowed to come into consciousness through false shame, sense of inferiority, etc., whereas in "suppression" there is a deliberate act of self-choice. An experience is brought into consciousness, weighed in judgment and deliberately rejected. This is sound procedure, whereas repression is to be avoided and deplored.

Freud developed his technique for discovering the repressed complex and bringing it into the patient's consciousness. Part of this technique was what he termed the "transference", i.e. the substitution of the analyst for the object of repressed libido. In psychoanalysis a successful transference has come to mean a successful analysis. Psychoanalysis is therefore a preliminary technique of "free association", i.e. answers to questions put. This is intended to bring a patient face to face with certain realities by clearing away false estimations and confused thinking. (This process, if carried to a further stage of clarification and realization, would lead into Yoga, although naturally the Freudians would not admit this. In fact, Yoga is the logical extension of psychological analysis.)

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ADLER'S CONTRIBUTION
The School of Individual Psychology

Dr. Alfred Adler differed from Freud on the basis of libido. He claims that libido is based on the "will-to-power". (*See* Chapter I, *Philosophy of Nietzsche.*) Every individual has some characteristic of inferiority and he unconsciously develops a compensation in the form of a "life-pattern". Adler holds that there are three types of response to inferiority:
(*a*) normal compensation;
(*b*) retreat into futility;
(*c*) over-compensation in some neurotic manner.

While the Freudians decline to offer the patient any constructive advice after releasing repressed libido, the Adlerians encourage this. The Adler school regards disease as primarily a "protest" against conditions of inferiority, even though there is an obvious physical cause.

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THE SCHOOL OF CARL JUNG OF ZURICH. ANALYTICAL PSYCHOLOGY

The extremely materialistic psychologist tends to regard Jung's psychology as having crossed the rather indefinite border between science and philosophy. Crookshank asserts that it no longer has "psychotherapeutic actuality". He says that "it . . . requires esoteric association with the Master". This may be called an exaggeration, but it is true that Jung has approached nearer to the ultimate Ancient Wisdom and Yoga than any other western psychologist except perhaps Bergson. In that respect he is nearer the ultimate truth of things-as-they-are than others have yet reached, with the exception of students of "straight" Theosophy. Jung, though originally a pupil of Freud, like Adler, has moved nearer to Bergson. He regards the "unconscious" mind as being a combination of:

(*a*) that part which has not yet become adapted to reality (theosophy would term this the "Superconscious Mind"); and
(*b*) that part which has been outgrown by the past of the race. (This would be termed the "Subconscious Mind".)

Jung himself tends to ignore this difference between the superconscious and subconscious, but he and all other western psychologists will have eventually to accept it. Jung, like Bergson, is an evolutionist as regards human consciousness. Human evolution to him is a progressive adaptation to reality of the entire Self of the individual, whether derived from experience or from the racial past—i.e. "ontogenetic" (derived from realization), or "phylogenetic" (derived from racial habits). Consciousness is thus enlarged and enriched by the evolutionary process. If for racial memory—or "collective unconscious", as it is called—we substitute the idea of "reincarnation", we shall get still nearer the truth than Jung has probably dared to go. Jung has aroused enough suspicion in the contemporary scientific mind, which always has its nostrils extended to catch the slightest whiff of supernaturalism or esotericism. Had he proclaimed the Doctrine of Reincarnation openly he would probably have been put out of court completely, and thus have missed an opportunity of introducing the ideas which are so vitally necessary as stepping-stones towards truth today.

The primitive unconscious contains all possible attributes of the human mind and psyche—all the evil and good—all the potentialities of divinity or degradation. These Jung does not separate as they should be separated. Personal consciousness draws elements from the impersonal unconscious as it develops—excerpts from the collective psyche. The individuality is a "selective process" which draws on some and not other elements from the unconscious.

The Ego is the "focal point" of consciousness—the perceptual factor in self-awareness. The "Self" is the total individuality plus personality, conscious and unconscious. The personality is derived from "persona", the classic actor's mask. It is that point of consciousness revealed to the outer world.*

The racial unconscious is the accumulated "layers" of nerve-impulse conditioned age by age from the past by the race. It is considered to have successive layers from the most primitive animal life, through ethnic groups and national clans to the whole human race. The germ cells in individual man carry with them the whole imprint of ancestral experience and modes. This mass of phylogenetic material may be divided into:

(*a*) instinctive reactions;
(*b*) ancestral behaviour-modes;
(*c*) ancestral-mythological interpretations, called "archetypes" by Jung.

The Collective Unconscious comprises the mass of transformed sexual libido, part of which is "sublimated" and desexualized" by man in the mass as he develops his constructive technique. This Unconscious is inaccessible to individuals by ordinary processes of recollection or even introspection. (The practice of Yoga, however, makes it possible to recollect the individual's own share of the past collective unconscious.)

The collective unconscious is compensatory. What is strong in the conscious is weak in the unconscious, and vice versa. The ego is the focal point of the conscious part of the Self. Against this there is a "shadow self" ("animus-anima"), which is the focal point of the racial unconscious. The male has an anima of unconscious female attributes, while the female has an animus of male attributes. The human female is consciously monogamous for reasons of expediency, but unconsciously polygamous. It is said that "her animus is multiform". The male is consciously polygamous, but unconsciously seeks monogamist ideals. Libido is a primal and universal life-force, not merely a sexual basis, as Freud maintains. Jung calls it "a life-impulse, a will to live, which will attain the creation of the whole species through the preservation of the individual".

Jung's Psychological Types

In 1914 Jung described two fundamental types, "extravert" and "introvert"—outward turned and inward turned respectively. These are two "general attitude" types of "congenital sensitiveness" or predisposition—respectively "feeling" and "thought". There are contrary compensations in each case. In the extravert thought-potentialities are unconscious and in the introvert feeling is unconsciously oriented. Jung further subdivided his types on this basis by associating the two basic types with the four functions Intuition, Thought, Feeling and Sensation. The compromise between intuition and thinking is "speculative thinking", whereas that between sensation and thinking is empirical thinking. The blending of feeling and intuition is intuitive feeling, and that between feeling and sensation is emotional feeling.

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* Later we shall consider that a birth-chart is the focal point of an individuality.

The eight types found by associating the four functions with the two basic "general attitude" types are:

(1) Introverted intuitive: subjective, inconstant, prophetic, mystical.
(2) Extraverted intuitive: fond of change, opportunist, obstinate.
(3) Introverted thinker: theoretical, inventive, justifies theories.
(4) Extravert thinker: realistic, factual, fond of formulas and shibboleths.
(5) Introverted feeling: intense likes and dislikes, but lack of expression.
(6) Extraverted feeling: conventional, social.
(7) Introverted sensorial: love of "good things", liable to unconscious phantasies.
(8) Extravert sensorial: dependent on external stimuli, objective, often sensual, unsympathetic.

Jung's Therapeutics

Jung attaches great importance to the dream rather than transference. He is constantly using dream-symbolism as an indication of two things:

(*a*) the repressed elements in the personal unconscious;
(*b*) a teleological message from the unconscious offering symbolic solution of certain problems in keeping with the individual pattern.

Jung sees in dream-symbols the mythological element acting in conformity with the progress of racial purpose. Jung claims that the Freudian mode of ending with conscious recognition of the psychic repressions is only half the task of releasing libido and producing a successful adaptation. This second half which Jung undertakes, but which the Freudians refuse, is a synthesis which follows analysis. It is as if the Freudian school took a watch to pieces to detect a fault and left the pieces lying about, whereas the Jung school puts it together again and tries to make it work.

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PART II

OCCULT AND THEOSOPHICAL BACKGROUND

CHAPTER I

HISTORY OF OCCULTISM

"OCCULT" means "hidden". All knowledge is "hidden" until discovered and objectified. "Truth"—the Reality of the Universe—(that is to say, the facts of the scheme of things as they are in reality) is something eternal which awaits unfoldment by discovery. Until discovered, it is existent, but "occult". After discovery it becomes "science", or knowledge. Truth, when familiar, becomes Platitude. "Occultism" therefore comes to mean the systematic study, in advance, of that which is as yet hidden from contemporary science or public knowledge. Some philosophy is occult; some has reached the public mind and become accepted in various forms. An analogy of this unfolding process is found

in physical science: the laws of chemistry have always existed. Sodium and Chlorine in ionized molecules have always combined to form common salt, but it is only during the last few centuries that this fact has become publicly known. Before that it was "occult" knowledge, known only to those few sages who were able to study the question.

It is hoped that a false conception will thus be removed from the mind of the student concerning what is termed "occultism". Traditional religious intolerance during the Middle Ages and the policy of suppressing knowledge in favour of semi-political formalism has been responsible for certain indefinite prejudices against the term occultism in the public mind. It has been confused with necromancy, charlatanry and various undesirable practices. This may be partly because in the past occultism has been chiefly emotional rather than intellectual, and its more sensational distortions have implanted themselves in the popular conception, which is always ready for thrills at the expense of truth. Although necromantic practices and the use of hidden powers comes into the scope of occultism, because such things are not publicly known at the present time by a public which is devoting its efforts to logical and mental development, occultism itself may be approached in the same scientific spirit as chemistry or physics. As it is philosophical in origin, its history may be traced back to the common origin of all philosophies.

If we trace philosophy back to its origin we find it taking mental shape as it emerges from a period dominated by Mystery-Schools, or "Mysteria", on the one hand and mythological religion on the other. The mythological religions represented the mass outlook of the civilizations which date historically from Egypt to pre-logical Greece. They contained in symbolical form so much of Universal Truth as could be assimilated by the contemporary mass-mind. On the other hand, the Mystery-Schools contained the growing scientific elements—the evolving mental approach to Truth. They represented what would correspond with the universities of the time. These studied what was then "occult", but some of which has since become scientifically known. The Schools of the Greater Mysteries then, as now, remained inaccessible and unknown to all but the few sages who graduated into them by virtue of spiritual development and moral evolution. These Greater Mysteries exist in the world of today and still remain unknown to the majority. This is not from the desire to exclude any person from knowledge, but simply because the Schools of the Greater Mysteries deal with problems and knowledge which the present race of mankind would not be able to understand. There is reason to believe that a future race will develop more and more of this knowledge, which still remains "occult".

Philosophy emerged from this period. It was a mental expression by certain disciples of the Mystery-Schools. If we look back before this philosophical period still further into the legends of Egypt and the records of the Indian Rishis, or Adepts, we find a general stream of mystical wisdom composed of Truth in terms of traditions, magical powers and symbols handed down through long lines of priest-kings from what must be an original source. Truth is an eternal potentiality awaiting unfoldment and objectivization in evolving terms, or technique. Looking back into that distant past, we find what has been called a "Proto-evangelium" —a kind of "Root-doctrine"—expressed in an evolutionary tendency and

a tradition of divine origin. Certain outstanding characters in every age seem to have possessed powers of mind and faculties by which they could develop "truth" and hand on this stream of symbolic lore and wisdom. "Initiation" into the Mysteries was not just a formal procedure of repeating certain set phrases and being ceremoniously conducted into a specially furnished apartment, but actual spiritual-mental realization. A certain level of awareness and the use of mental faculties was reached by the candidate in his own consciousness, aided by those who had already developed such faculties themselves. The hierophants of the Mystery-Schools could assist candidates to awaken certain faculties of understanding then, as a modern university professor assists students today to master chemistry. The knowledge has to be assimilated by the student himself, and this same principle applied to the Mystery-Schools at the level of the period.

Plato was an Initiate of the Schools. During his visit to Egypt he was informed of an even earlier race of men ruled by "divine kings" in an island Poseidonis, part of a lost continent called "Atlantis" and situated under the present Atlantic Ocean. Records of the time showed that these divine kings had once ruled Atlantis by virtue of their high powers and wisdom, but that a confederacy of destructive elements had usurped power in Atlantis by force and dominated that civilization until the continent sank under the sea from about 15,000 B.C. to about 9000 B.C. The "wisdom" tradition had been handed on to survivors of the Atlanteans, the Semites, who had previously migrated to Central Asia, into what is now the Gobi Desert. This may account for the tradition of a "Chosen People" which the original Semites maintained and handed on to their descendants. The Semites were the ancestors of the "Aryans", who later swept through India and established the beginning of a distinctive culture and system of languages there. The divine kings of Atlantis evidently continued their tradition in the priest-kings of Egypt, some of whom had the pineal gland developed to the point of possessing Extra-Sensory Perception; while the storehouse of the Wisdom itself remained in India, preserved by the Rishis and Yogis of the Himalayas.

Periodically during the first three sub-races of the Aryan Race—the Indian, Egyptian and Persian—we find Teachers appearing, laying down laws of conduct based on certain standards of evolved technique, founding Mystery-Schools for their disciples, and mythological religions for the masses of their era, and then disappearing. Their disciples knew that they had emerged from the ranks of a great central Brotherhood of Sages, and that their teachers usually returned to one of the centres occupied by the Brotherhood after their work was completed for the time. The Brotherhood had seven main centres of the Greater Mysteries in the inhabited world, such as that of the Essenes and Egyptian Therapeuts in the Middle East and the Yogis of Thibet.

All this time analytical observation of Truth in terms of "fact", that is to say scientific analysis and classification of the facts of the universe and of man's relation to the scheme of things, were impossible owing to the fact that the mass mind had not developed the necessary faculties of analysis. In the Lesser Mystery-Schools, however, pupils learned to develop this faculty and studied mathematics, ethics, music (with its

numerical values), and certain principles of alchemy, the forerunner of chemistry. Science thus emerged from the hazy periods of man's evolutionary and emotional past. But all this time the *facts* of the universe awaited discovery by those able to do so. The Brotherhood of Sages represented the wisdom-group which possessed some of this knowledge in advance of their time and gave out such portions as could be utilized by the peoples of that period. That Brotherhood still remains today, its ranks recruited from those disciples who have succeeded in spiritualizing themselves sufficiently to be initiated into the community of Those-Who-Know. Neither money nor political influence can win admission to this Brotherhood—only merit and faculty proved and demonstrated. Founders of this Brotherhood of Saints and Sages at the time of its inception during the Root Race which occupied Atlantis were themselves products of previous cycles of existence—which suggests that evolution is not haphazard but a plan working out in time. The successive stages that lead to direct knowledge of this plan, accepted in "faith" by orthodox religions, have been stated concisely by Prof. D. Kanga in his article on Chemistry in the series *Where Theosophy and Science Meet*, Part 2, page 40: "The scientist and the materialist Philosopher are groping after the Plan, the Poet and Artist intuit it, the Occultist sees it, the Adept *knows* it."

Out of this period of the Mystery-Schools came early Greek philosophy, the first organized attempt during historical times to develop the theme of Universal Reality on a mental basis of Reason and give an abstract mental structure to Truth in terms of "knowledge". The chief exponents of Philosophy, as we have seen in Part I, were either members of the Brotherhood, such as Pythagoras, Plato and others, or disciples of the Schools, such as Thales. Eclectic Philosophy, or Theo-Sophia, the "Wisdom of the Gods", was the heir of that Protoevangelium from which the original stream of wisdom had emerged. All the philosophies since the time of Greece have been attempts to express one or another aspect of this original Theosophy. As we have seen, early Christianity became tinged with Theosophy, owing to the influence of some of the Church Fathers, such as Origen, St. Clement and others, who were themselves disciples of the Mystery-Schools, although the tradition of secrecy still persisted. St. Clement of Alexandria, an early Church Father canonized by the early Church but later expunged from the Calendar by the political Church in an attempt to obscure the fact that the Church has once accepted the Gnostic teachings, said of these same Mystery-Schools: "O Mysteries truly sacred! O pure light! At the light of the torches the veil that covers Deity and Heaven falls off. I am Holy now that I am initiated."

The result of the teachings of the Church Fathers was Gnostic, or "Wisdom" Christianity. The Gnostics carried on the secret tradition of the inner Mystery-Schools while the main body of the Church represented the old mass-mythological outlook. The Gnostic element was based on individual experience of spiritual verities; the orthodox Church, on the other hand, was founded on the "Apostolic Succession", which, though true in itself, was not the whole truth. Conflict, which always comes from all attempts to enlighten the mass-mind, resulted in the suppression of the Gnostics and the supremacy of what came to be the "political" Church—one in which the widom aspect was lost to public

view. Some of the later Gnostic sects were extravagant, and this gave the leaders of the political Church the excuse needed to stamp Gnosticism out. The murder of Hypatia by the Christians was significant of the organisation of mob-violence by the political ecclesiastical authorities for the suppression of all intellectual attempts to clarify truth.

During the so-called Dark Ages there was practically no outward sign of the existence of any Gnostic elements, although the public celebration of the Mass, or Eucharist, in Christian terms was a continuation of pre-Christian Mysteries dramatized round the Person of Jesus Christ, to support the formulas of the orthodox Church. This previous existence of the Mass before the Christian era is not generally known, but, as we shall consider later, it is in reality the survival of an old occult method of conditioning the mind and emotions as a preparation for Yoga, but this aspect was kept in the background and has virtually been lost to the ordinary Christian public, including most of the orthodox priesthood. The result of suppressing truth is much the same as not using a muscle or faculty. It tends to atrophy.

During the Middle Ages there was an attempt to restore the Gnostic teachings in Europe, but it was ruthlessly stamped out. The attempt originated in southern France among the "Albigenses", so called on account of their purity of living, or it may also have been from the town of Albi where the movement flourished. The history of the "Albigensian Heresy", as it has been labelled, is the history of somatic or political Christianity successfully preventing any suspicion of mistrust of official formulas from reaching the general public. The old tradition of secrecy, previously required in the Mysteries from reasons of public necessity, still survived, but from motives of political expediency and the support of vested interests. The Gnostic teaching reveals the Oneness of Life, the Brotherhood of Man, and all those social ideals which have been suppressed by vested interests for so long. However, this ideal of human brotherhood did not fit in with the feudal scheme of the Middle Ages, and Gnosticism had to be suppressed.

The Albigensian way of life arose from a doctrine called the "Catharist" teaching, from "catharos", a Greek word meaning pure. Its essential features were renunciation of wealth and rank, purity of living, the universal Immanence of Deity and the power to become free of the necessity of repeated incarnations. It repudiated all reliance on official formulas or priestly intermediaries between God and man, and was to that extent the forerunner of the Reformation, although in other respects it was much more spiritual. It spread through the south of France gathering bands of followers, some of them sincere and idealistic, some fanatical and some adventurers. Its followers began to repudiate the official formulas of the orthodox Church and to teach that all men are spiritually free by divine right. It was probably this that damned it. Not only the populace, but numbers of priests and scholars and members of the aristocracy, were converted to new ways of living. The movement centred round Raymond, Count of Toulouse. He attracted a number of cultured folk, who were sophisticated enough to ridicule the crude superstitions of the time. A spiritual revolution seems to have taken place in southern France which threatened the powerful feudal barons and the

more secretly powerful hierarchy of the Church. In addition the pure living of the Albigenses contrasted with the loose morals of the clergy of that time. Probably what roused more fury than anything else was the ideal of renunciating wealth and rank, an ideal which has always awakened persecution and can still be guaranteed to stir up hostility today.

This threat to vested interests was met by an organized massacre of the Albigenses and their families, which was carried on for nearly two generations. Three men responsible for this massacre were Pope Innocent III (a strangely anomalous name under the circumstances); Simon de Montfort, father of a hero in British history of the Anglo-Norman period; and St. Dominic, founder of the Dominican Order of Preaching Friars. The Pope supplied the authority, St. Dominic the ferocity, and the second, De Montfort, leadership of the armies which went to southern France to pillage the country. The rewards offered by the Church to those who helped to stamp out the Albigenses were freedom from punishment after death, indulgence for all sins committed on the persons of the Albigenses and a rich countryside to plunder. Such a tempting bait could not fail to gather the strongest and best armies of the period, to rape, murder, pillage and stamp out all traces of the Albigenses. So successfully was this work carried out that the Gnostic aspects of Christianity were no more heard of and have never since been publicly known in the Church. The stigma of heresy has been so successfully implanted against Gnosticism in the orthodox Christian mind that even Protestant histories repudiate it. It is strange and significant, however, that soon afterwards the Church instituted Orders of poverty and asceticism like the Dominicans, in an evident attempt to justify the teachings of Gnosticism within the Church.

From the twelfth century until the Renaissance and Reformation any attempts to approach Reality through intellectual means, other than the Scholastic method of theology in keeping with orthodox doctrines, had to be made in secret. The Inquisition established by the followers of St. Dominic was too strong for any public expression of the Ancient Wisdom. Maurice Magre, in "Return of the Magi", says of these Dominicans who helped to destroy the wisdom cult in southern France: ". . . They called to their aid their old ally, invincible ignorance, the friend of darkness. They did not allow the survival of a fragment of teaching, a page of a book, an inscription on a wall. There was to be no trace left of the truth the Albigenses had discovered. . . . But the truth cannot die, and when it is smothered in one place it springs up again a little later in another place. . . ."

In the thirteenth century a mysterious figure appeared among the Germans of Thuringia. He used the symbolic name of Christian Rosenkreuz (Christian Rose Cross). He founded a secret order of Gnostics which taught Neo-platonism, studied Astrology and preserved the Ancient Wisdom for several centuries. In spite of many attempts to discover its members and more than one attempt by the Church to "stage" false Rosicrucian Orders for public exposure and derision, the real Order continued unknown, practising occultism and laying the foundations of modern science. A number of fanatical sects calling themselves "Rosicrucians" appeared from time to time and died out, including some

specially founded by the Church, but the true Order persisted, and still persists to the present day, although all reason for secrecy has now disappeared with the public presentation of the Ancient Wisdom under the name of Theosophy.

The Rosicrucian Order was based on purity of life, like that of the Albigenses, on renunciation of wealth and an intellectual understanding of the universe in terms of Reason. It is probable that Paracelsus, Sir Francis Bacon and, later, the Comte de Saint Germain were members of the Order. The mere suspicion has been enough to arouse hostility against them. Some say that the philosophers Descartes and Spinoza were also members, but this is not certain.

About the time of the suppression of the Albigenses another movement took shape, that of the "Knights of the Temple". Stories of the "Holy Grail" and "King Arthur's Knights" had spread through Europe and survived because of their Christian flavour. These stories, sung by the Troubadors and Jongleurs, had awakened a great deal of mystical feeling, much of which underlay the Albigensian movement. The Knights Templar followed the direction of this spirit at first. They were originally a military order based on certain secret teachings of the Ancient Wisdom and some public rites and ceremonies containing pass-words, such as had been in use among the Crusaders in Palestine. The ceremonies were often foolish and sometimes obscene, but they were apparently designed to hide the real meanings of the rites from those who would have suppressed the Order in its early days. The founder of the Templars, Hugo des Payens, had been to the Crusades, and while in the east had met certain Arab intellectuals who gave him mental explanations of truth which were under the ban of official Christianity as "heretical". The Arab civilization had taken an intellectual trend and influenced the Moorish invaders of Spain in the eleventh century. The Moorish intellectual civilization persisted in Granada until the fifteenth century, when it was driven out by the Spaniards and a reign of superstition and persecution took its place. The wisdom which Hugo des Payens imbibed at the fount of eastern psychology was a mixture of Buddhist Mohammedan and Mithraic philosophy, and in keeping with the Christian Gnosis. Hugo realized the power which the sword could wield under the aegis of religious fervour and he planned to establish a military order which would dominate Europe and impose a civilization based on the best features of Christianity and Mohammedanism. Alexander the Great had dreamed a similar dream over fifteen hundred years before, of building à military empire and uniting it by a combined world-religion. He nearly brought it to actuality. Hugo des Payens established his order ostensibly to protect pilgrims travelling to the Holy Land. He called it the "Order of the Temple", meaning in reality the symbolic "Temple of King Solomon", which represents the edifice of "human perfection"—the "stones" of which had to be "truly laid". His followers used this order to capture strongholds throughout the west, but fell before an enemy they least expected—the lure of their own wealth. They eventually became a mere political force without any spiritual values and their rites became debased with all kinds of obscenities. The order was abolished with the usual savage torturings which always seem to have been an inseparable part of

emotional religions based on priestcraft. Some of the outer passwords, shorn of their inner meanings, have been preserved in a few of the less-known degrees of Freemasonry, which is itself a relic of the Ancient Egyptian Mystery Schools.

The Philosopher's Stone

In the fourteenth century one Nicolas Flamel, a bookseller, purchased an old volume from a Jewish merchant, in which was contained some of the secret lore of Ancient Egypt—the alchemical knowledge which had been known in the Mystery-Schools and to the priest-kings of Egypt. The same knowledge underlies modern science. In this book was the secret of the "Philosopher's Stone"—a symbolic but much misunderstood term with two meanings:

(*a*) the vision of Reality which comes when the "base metals" of primitive emotion and desire are changed into the "gold" of spiritual living.

(*b*) the knowledge of modern atomic theories—that the Atom is not a lump of physical matter, but an electric force, and that it is possible, with scientific knowledge, to change the atomic structure of the elements. The Periodic Law of Mendeleyev, known to science today, was part of the secret of the Philosopher's Stone. The other part, how to change the structure of elements, is still unknown, fortunately for a greedy humanity. The link between the alchemical and philosophical aspects is found in the fact that the "sublimation" of desire, or "libido" as the modern psychologist terms it, implies *changes in the atomic structure of the "astral body" of the individual.* This will be considered later.

Succeeding centuries saw the Renaissance and Reformation, the overthrow of the "divine right of kings" in England, the political revolution in France. The Reformation, echo of the Albigensian doctrine of man's spiritual freedom, was only a faint echo, as it had lost most of the occult Gnostic knowledge of the past. It served the useful purpose of providing a public forum for free speech, which Protestantism has preserved ever since, although, now that the Press and Radio have come to occupy that position, there does not seem much further use for Churches which centre round the Pulpit instead of the Altar. The Reformation, whatever its obvious shortcomings, was a necessary development, although its naturally violent hostility to the political Catholic Church caused it to jettison many valuable occult truths and rites from the Church. A cynic has said that the "Reformed" Church, in its attempts to rid itself of Roman abuses, "threw out the baby with the dirty bathwater".

The Comte de Saint Germain, who was almost certainly a secret member of the Rosicrucian Order and a very knowledgeable sage, played an important part in bringing about the French Revolution. The Freemasonic Movement, of which he was the secret Head, helped to undermine the absolute power of the French monarchs on the one hand and the Roman Church on the other. He did his best to avoid excesses and bloodshed, and to use Reason, which was by that time beginning to become fashionable. But he could not stem the flood of popular hatred

against tyranny which broke out, and the mob had its way with the French aristocrats. No doubt some of those who suffered death and humiliation at the hands of the French mobs had been responsible for some of the cruelties inflicted on the innocent Albigenses six hundred years earlier in a former incarnation, and were restoring the harmony they had disturbed. The "Law of an eye for an eye", meaning the law of Cause and Effect of "Karma", is one that can only be superseded by acts of love, and as the French aristocrats had not performed many of these, they had to pay the penalty.

Finally, during the nineteenth century, we have a public revival of the Ancient Wisdom in modern intellectual terms under the older name of Theosophy. This is the same Ancient Wisdom of Egypt, Persia and Greece—the same Gnostic Christianity which was suppressed by the Church, but now reappearing to enlighten materialistic science, re-spiritualize decadent western religion and purify Art from its sensual debasements. It is a restatement of the Platonic philosophy of the True (Science), the Good (Religion) and the Beautiful (Art). Needless to say it, too, has met with opposition from the same quarters.

Towards the end of the last century two Adepts of the Wisdom, by name Morya and Koot Hoomi, took on themselves the responsibility of publicly revealing to the western world some of the knowledge about the Universe and man's true place in it, firstly to offset the materialism which had hypnotized the scientists of the nineteenth century, and secondly to minimize the terrible destruction which they could foresee would devastate Europe as a result of that materialism destroying the old religious basis of "fear-morality", unless some reasonable substitute were provided. The periodic emanation of worlds from a single divine source, the spiritual basis of astronomy (astrology), the structure of the atom, the laws of karma and reincarnation (which place morality on a rational instead of a sentimental basis) and the ultimate divine destiny of mankind formed part of the teachings which were given out under the name Theosophy, a name used by Ammonius Saccas in the third century. A human agent able to receive accurate messages by telepathic means was selected, by name H. P. Blavatsky, and an organized body was formed by her co-worker Colonel Olcott, to study and spread Theosophy, namely the Theosophical Society. The Society was founded in 1875 to form a nucleus of the universal brotherhood of mankind; to study comparative religion and philosophy; and to investigate the powers latent in nature and mankind. The first few years of the movement witnessed many phenomena and feats of supernormal faculty on the part of the two Indian Adepts, who thus proved and demonstrated their possession of those genuine faculties common to all members of the Brotherhood of Sages in every age. Their constant urge that the new movement should not be content with psychic phenomena, but should be spiritual, altruistic and reformative, shows that they were actuated by the same great ideals of the "White Brotherhood".

The history of the Theosophical Society, as might be expected, has been one of controversy, despite its steadfast determination to shed illumination. Early attempts were made to attack the Society by means of paid *agents-provocateurs* who joined its ranks with the object of later instigating scandals against its leaders and members. There is growing evidence that deliberately hostile persons identified themselves with the

movement, initiated destructive activities and then left it. The Theosophical Society, being open to all who profess Human Brotherhood, excludes no one and permits absolutely free opinions, so that admission to membership is easy and lends itself to the old technique of destruction of an unwanted movement from within. This technique will no doubt be familiar to all students of ecclesiastical history. Despite the attacks, however, Theosophy has spread, until today its teachings are too widely known for it to be injured by false rumours. Its teachings are reasonable and logical, and free from any kind of compulsion or disguised persuasion. The original Society has given birth to numbers of spiritual, mystical and altruistic bodies throughout the world, together with a number of dubious organizations, which are inevitable in any period such as the present. Theosophy has indirectly brought about the reversal of scientific materialism, for it was an early Fellow of the Society, Sir William Crookes, whose knowledge of Occultism led him to discover Cathode Rays and pave the way for the later atomic discoveries which have shattered materialism. Theosophy has provided the impulse behind modern psychology—in fact the analytic technique of Jung and the philosophy of Bergson are almost Theosophy. It has done a great deal to liberalize and intellectualize modern western religion, as we see in the gradual intrusion of Free Catholicism, and the rapid shelving of many fixed and unalterable superstitions on the part of the orthodox churches. It is now influencing many of the younger artistic and musical schools. It has provided a philosophical basis to astrology and so enabled modern thinkers to synthesize the sciences by means of the Master Science, Astrology. Such is Theosophy, the Eclectic Philosophy of the Neo-Platonists, the Ancient Wisdom of every age, now classified in modern terms for all to understand. Yet, although some of the ancient teachings may be categorically listed for mental reference, their true meanings can only be discovered by individuals who live the necessary life of purification and love for their fellow creatures, and perform that private "alchemy" of the Spirit which the medieval philosophers were seeking in symbolic terms. Mental knowledge can never achieve direct vision of truth. Only spiritual living can unfold the truth within. That is the real secret of Theosophy in all ages.

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CHAPTER II

GENESIS OF EVOLUTIONARY SYSTEMS

PROFESSOR G. MONOD-HERZEN, D.Sc., Professor of Physics, Faculty of Medicine, Kabul University, mentions the scientific approach to Theosophy.* He says in the Introduction to Part II, which deals with Chemistry, Physics, Biology, Mathematics, etc.: "Properly speaking, they (Theosophy and Science) should meet everywhere, for both are disinterested inquiries after Truth. But neither . . . is yet complete. . . . But . . . it follows that Theosophy is acquainted with many things of which Science as yet knows little or nothing and vice versa. . . . For Theosophy, matter is primarily the field of human evolution. That explains the comparatively small amount of information on the subject found in theosophical classic literature. On the other hand western Science has spent twenty-five centuries on the study of matter, while it has concerned itself with human evolution only during the last two hundred years."

He goes on to point out that Theosophy posits many different types of matter and that Science has only made accessible a small part of the series of material states by means of its extensions of human senses in the form of scientific instruments. In the following chapter we shall consider some of the eternal principles of Occult Science.

(1)

ONE BASIC ENERGY

Prior to the appearance of any solar system there exists a state of Primordial Matter, the Matter of "Virgin Space", called "Koilon". It has been described as being composed of innumerable "Bubbles", which are empty and homogeneous—not specialized or systematized at all. Underlying them there is a Creative Energy of universal scope. Later we shall come to term this Energy the "Third Logos". This Creative Energy acts on the "Bubbles of Koilon", and brings about certain groupings of them. This grouping introduces variations of structure which become the basis of the system-to-be. There are seven main groups with seven sub-groups in each group. Thus we have Type I, sub-type 1, 2, 3, etc., which will be called I-1, I-2, I-3, etc., and so on. When group Number I is acted on by the Creative Energy in a secondary manner three new groups take shape, namely I-2, II-1 and II-2. This process is repeated throughout all seven types, producing seven basic types: I-1, II-2, III-3, etc. It will be noticed that the groupings mentioned are the result of the Creative Energy and that they persist only so long as that Energy continues to act in and through them. As soon as it ceases to act, the groupings return to their primordial state of "Koilon".†

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* "Matter and the Atom", in series *Where Theosophy and Science Meet.*

† These groupings are shown in Diagram 9, page 78.

The groupings formed by the Primary Wave of energy mentioned above remain static until further energized by another Wave of creative life. In due course this energizing takes place. The life-wave bringing this about we shall later come to term the "Second Logos", responsible for the "Secondary Life-Wave". This latter vitalizes the groupings of "Bubbles" and establishes the atomic condition and structure which science studies. Thus the primary energy which provides the substance of the nucleus of the atom is that of the "Primary Life-Wave", while the force which establishes the electrons in their orbitals round the nucleus is that of the Secondary Life-Wave. Thus we may point out that sub-planes, or groups, VII-7, VII-6, VII-5, come to represent the solids, liquids and gases respectively of physical matter. These the ancient Greek philosophers called the "elements" of "earth", "water" and "air", meaning basic sub-divisions. The term "element" in modern scientific language has a technical significance; and today we know that water is not an "element" in the strict sense, but a chemical compound of two elements, namely hydrogen and oxygen in proportions of two to one.

If a gas, being matter of the VII-5 sub-division, is sufficiently heated, it would become "ionized" and its properties would alter. Sir William Crookes, a Fellow of the Theosophical Society, called this ionized state "radiant matter". This we might relegate to sub-division VII-4, which the Greek Philosophers and medieval alchemists called the "element" Fire. When we remember that scientific proof and knowledge of this ionized matter being present in the stars has only been gained during the last decade and a half, whereas one of the Indian Adepts responsible for the Theosophical Society's formation spoke of it about 1880, we shall see just what tremendous possibilities of future scientific research underlie what we term Theosophy today, but what is in reality the Ancient Age-less Wisdom.

Professor Monod-Herzen considers that neutrons represent matter of sub-division VII-3, while electrons might be of sub-division VII-2, he thinks. In 1895 two students of Theosophy who possessed Extra-Sensory Perception claimed to have observed physical matter by this means and came to the conclusion that sub-division VII-1 consisted of what they called "Ultimate Physical Atoms", or "Physical Matter of the Atomic Sub-plane". These ultimate physical atoms are claimed to be of two kinds, positive and negative, and consist of "Whorls" of force moving clockwise or anti-clockwise respectively. There are three "thick" whorls with seven "thin" whorls running parallel. This differentiation will be dealt with again later, and a reason suggested for it. We shall now consider some of the principles underlying the above groupings and formations, principles of the Ancient Wisdom, now being expressed in the twentieth century in scientific terms. It is the same Wisdom which has in the past been expressed in fabulous, mythological and religious terms, as well in the abstract mental language of Eclectic Philosophy.

In order to outline the main principles of Occultism and Theosophic Wisdom the following preliminary framework might be constructed.

There is an unmanifested "Principle of Potentiality", which seeks fulfilment by "immersing" itself in the formational conditions of "matter" in order to gain actuality. In this way an objective, formal state is

achieved, and this produces definitions, without which no principle can be expressed. "Spirit" and "Matter" become two variations of the One Eternal Primordial Reality. It will be remembered that the Sankhyan terms often used are "Purusha-Spirit" and "Prakriti-Matter". Science is studying the problem of matter and reaching similar conclusions in the terms "Wavicles" and "Particles".

Matter is a series of emanations from Spirit and is graded by successive waves of energy emerging from the One Centre. Before "Spirit" can manifest", some kind of "material" instrumentality is required. In this sense "Materialism" is correct in its claim that all forms of objective life are based on Matter, but if by the word "Matter" we mean "physical" matter, then the claim is not correct, because physical matter is only one variation of universal substance. Successive bands of wave-lengths become longer and the frequency rates lower until a condition of "physical" matter is reached. Matter therefore exists in various grades, one of which is that which we call "physical". These bands of wave-lengths represent states of the one Basic Substance, due to variations in wave-type, wave-length and frequency. It should be clearly realized and kept in mind that what we call physical matter is the lowest frequency rate of the one universal substance, or Prakriti. Manas, or Mind-stuff, for instance, is also material and has spatial extension and form, just as the solids, liquids and gases of physics possess spatial form. *To realize this basic fact will help the student in his later studies and prevent much misunderstanding.* . It will be advisable for him at the outset to understand that thought is not simply the result of agitation of physical nerves and brain-cells or of nerve-traces in the physical body, but is an activity with a wave-length and material instrument of its own type.

There are certain "Eternal Verities". They might be summarized under the following headings:

(1) There is, as we have just considered, a single, eternal, infinite, timeless Reality—an Absolute Principle of Existence—a latency which comprises the possibilities of everything and gives rise to all manifestation. This Principle exists in a state of "Rest" in which the principle of Motion is also latent as a primary potentiality. The word "Potential" implies this. The positive pole of this Absolute Principle is "Spirit"; the negative pole is "Matter".

(2) Manifestation of this Principle takes the form of an Archetype called "God", Who "personifies" it, reveals a certain qualitative-quantitative extension of it and expresses some of its potentialities. "Personify" is used in the sense of "persona", the Greek dramatic mask, meaning a lens, or mode of expression, through which an aspect of Life radiates. This entails the Principle of Motion, but still timeless, or eternal. One may use the pronoun "It" to designate this divine Entity of Entities, or one may use the more familiar masculine pronoun.

(3) The Divine Archetype proceeds to determine and outline the boundaries of a Universe of Self-Expression. The primary condition in this universe-to-be—the Divine State itself—is known in the original Sanskrit as ADI, the "First". Adi is the initiatory principle behind everything in the universe, the total Purpose. It is a state and a rate of vibration conditioning Consciousness.

(4) The Divine Archetype expresses itself in the three essential directions necessary to all expression, namely:

(*a*) Purpose;
(*b*) Capacity;
(*c*) Process.

Every expression on whatever scale must consist of

(*a*) Purpose, Meaning or Commencement-orientation;
(*b*) Capacity of Extent and Faculty;
(*c*) Process, or Systematic Procedure in time-sequences.

The above headings might be enlarged as follows:

(1) The Eternal Principle of Latency exists in a state of "Pure Being", representing what we can do little better than term the present participle of the verb TO BE. This is "Unmanifested"—it is only a "possibility", as the seed-force in an acorn remains the possibility of an oak-tree until suitable material conditions "actualize" it and release its latent energies in a dynamic manner. The Unmanifest is latent—in a state of "Rest". When manifestation begins, the dynamic factor emerges. This is Motion.

The Unmanifest might be thought of as the condition of Timelessness, but this does not mean a perpetual sequence of events extending in continuous time. It means a state beyond time, beyond sequence, in which there is no succession of events—merely unlimited potential Being, in which past, present and future do not yet exist. It is the "possibility of perfection"—an ultimate Perfection which can probably never be attained, but only aimed at by the objective manifestation of this Unmanifest Existence. Each stage, or surge towards achievement, represents a relative perfection, to be excelled in subsequent surges or waves of manifestation.

(2) Manifestation introduces time-sequences of "beginning" and "ending". Manifestation emerges from the Eternal Principle in periodic cycles (known to the Gnostics as "aeons"), each of which culminates in a certain degree of "Perfection"—a certain level or standard of expression —beyond which each particular cycle cannot evolve until a new cycle objectifies fresh potentialities and makes it possible. What we would term "God" is the peak of manifestation of our cycle, manifestation of the fruitage of all past cycles and also the future "Perfection" to which our universe is evolving.* This "God" achieves His standard of Perfection by manifesting Himself as a universal scheme and bringing all parts of it to His standard; after which He dissolves it back into Himself, to extract its harvest of experience. This might be a kind of "Cosmic Conservation", to use a psychological term. "God" is thus the manifestation of as much of the Absolute Existence as may be expressed and perfected in a universe like ours. "God" is therefore within all parts of our universe, but also exists apart from and beyond it. He is thus said to be both "immanent" and "transcendent". Theosophy terms Him the "LOGOS", (lit. "Word"), or "Intelligent System and Principle". Logos implies a systematization of the Absolute Principle up to a certain standard.

(3) That portion of the Absolute which can be expressed by a group of Intelligences headed by our Logos is contained within the bounds of

* This process is hinted in the New Testament by the injunction: "Be ye perfect, even as your Father in heaven is perfect."

the universe by the centripetal force of the Logos. The Universal Logos ensouls a number of solar systems, one of which is ours. The solar system is ensouled in turn by the Solar Logos. We can envisage at least three stages of this kind:

(1) The Cosmic Logos, sometimes called in Theosophy the "One without a Second", meaning the original Archetype of Eternity;

(2) A number of Universal Logoi, which emanate from the Cosmic Logos;

(3) A number of Solar Logoi, one of which ensouls our solar system.

The number of Universal Logoi revolving round the Cosmic Centre is probably seven, because all other dependent functions have this septenary division. In that case there may be grades of Universal Logoi between that which immediately precedes our Solar Logos and the final Archetype of Life. These grades probably number seven. All stars in all the universes come under one or another of the Universal Logoi, Who reflect a portion of the life of the Cosmic Logos, just as our Solar Logos reflects a part of the life of the Universal Logos round which our solar system revolves.

The Logos is symbolized by the "point in a circle", ⊙. This symbol also designates the Sun in Astrology, as the Sun is the centre of our planetary system. We might illustrate the above grades by the following diagram:

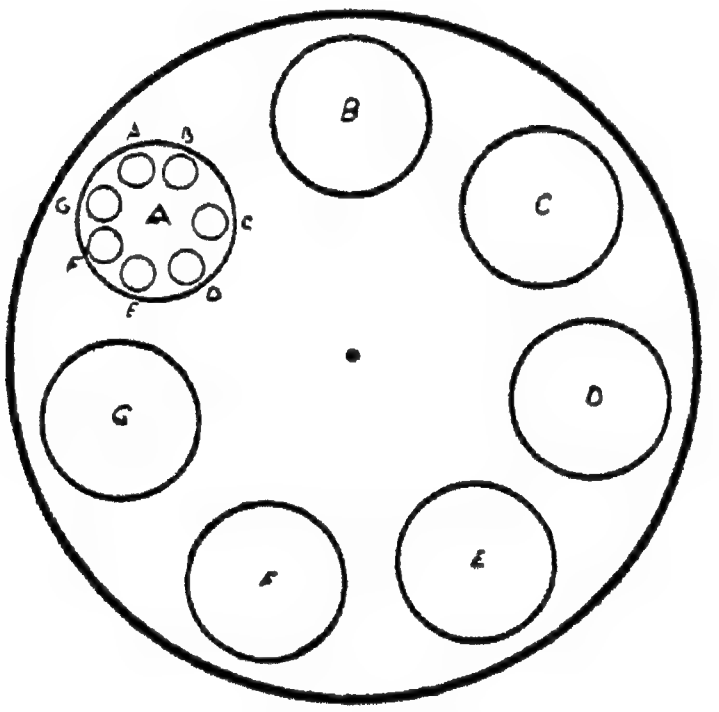


DIAGRAM 1

The point at the centre of the largest circle is a symbol of one of the Universal Logoi, Whose sphere is shown by the large circle. The seven smaller circles A-G near the circumference of the large circle indicate solar systems. One of these, A, may be taken to represent our solar system. These circles are not intended as literal representations but as symbols. The point at the centre of medium circle A represents our Solar Logos and circle A represents our solar system, with our seven planets revolving round it, shown by the smaller circles A-G. These planets are:

Mercury ☿	Earth ⊕	Jupiter ♃
Venus ♀	Mars ♂	Saturn ♄
	Uranus ♅	

They are seven "Rays" of the Solar Logos and are known as the "Seven Planetary Logoi". They are called in Christianity the "Seven Spirits before the Throne". Our Solar System revolves round the universal Centre as our planets round our Sun, and so on.

Each Planetary Logos is the manifestation of a certain Ray of the Solar Logos and represents a certain standard of "Perfection" attainable by the system which our Earth Logos expresses. In terms of Gestalt Psychology the Earth Logos is an integrated whole, or pattern, of which all its kingdoms of nature are subsidiary patterns, and all human individuals miniature patterns. The Solar Logos is a greater pattern and the Universal Logos a still greater whole. Kruger of Leipzig suggests something of this kind.

(2)

Reverting to the Universal Logos—this centre of unity necessitates a triple expression. Being the representation of a potentiality, it must take the same triple form of Purpose, Capacity and Process. These three qualities are essential features of all systematic expression, as previously pointed out. There can be no systematic process without a directional purpose and a certain capacity of expression. These three qualities are sometimes called the First, Second and Third Logos respectively. Diagramatically the three Aspects may be symbolized by three directional arrows, or radii from the Centre, viz.:

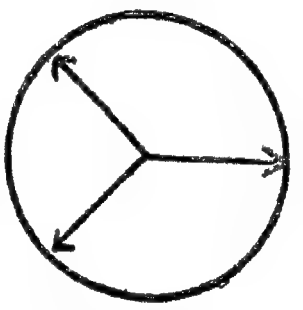


DIAGRAM 2

They are sometimes shown as a triangle, viz.:

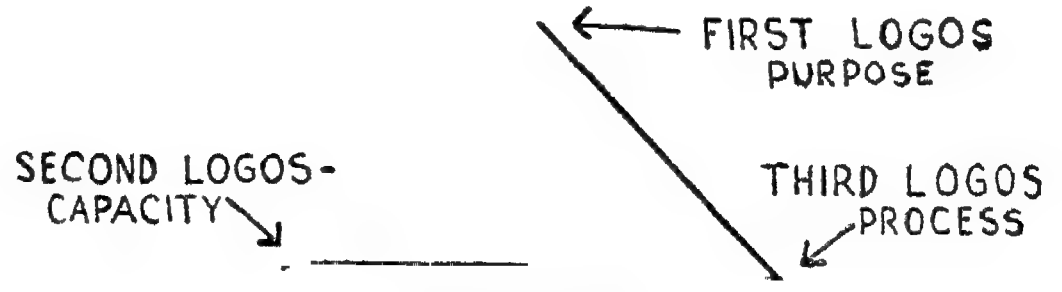


DIAGRAM 3

The stages by which a solar system emanates from the Logos—that is to say by which it comes into existence and becomes permeated with the principle of order and systematized—are as follows:

In the first place Matter appears in the Virgin Space of "Spirit" on the

same principle that ice appears out of water. When water is lowered in temperature, there comes a point, known as Freezing Point, when the lines of force in the water solidify, or crystallize, and ice appears suddenly. The lines of force which were invisible in the liquid phase become visible in the ice, or solid, phase. So it is with a cosmic system.

The First Logos represents the initiatory impulse, the "Will", or Consciousness behind the system to be evolved.

The Second Logos represents the capacity inherent in the Logos and the bounds of the system beyond which that capacity does not extend. "Capacity" implies both Faculty and Extent of Faculty. The Second Logos provides the force which produces Form out of raw matter. This is due to Centripetal Force, the force of attraction of bodies.

The Third Logos is the actual process of evolution itself; and all the creative, intelligent activity required. These three aspects are therefore called "Will", "Wisdom" and "Activity" respectively.

In religious phraseology the First Logos is called the "Will of God". The Capacity (Extent-Faculty) is called the "Loving Wisdom", because "Extent" implies centripetal force of cohesion, and cohesion may be spoken of in devotional terms as "Love", or "Union". Hence the term "Communion". "Faculty" is Wisdom.

These qualities of the Logos may be considered in psychological terms as:

Cosmic	Conservation	..	the First Logos,
,,	Cohesion	..	Second Logos,
,,	Selection	..	Third Logos.

Conservation is the ability to collect and build in experience. Cohesion is the faculty of associating experiences and defining them. Selection is the ability and process of segregating, isolating, and thus objectifying experiences to be built in—discriminating between those useful or otherwise.

The three qualities of the Logos are not separate entities, but aspects of the One Entity, just as they would be in a human being.

The First Logos is the Purpose that a universe or system shall manifest and become perfected.

The Second Logos marks the limits of the sphere to be perfected and systematizes the forms in it. The first condition of any system when the Logos begins to manifest Himself is called ADI, the "First". This condition may be thought of as existing throughout the systemic limits and as being the *state of the Logos Himself.* This condition is universal, that is to say it is common to the whole scheme and not just one solar, systemic sphere. When the Solar Logos proceeds to manifest Himself as a Ray of the Universal Logos He specializes the appropriate part of the universe with His particular qualities, and thus a second plane or state comes into existence. This is an initial potentiality of the perfection-to-be, and is part of the latency of the new system. In Sanskrit it is called "ANUPADAKA", literally "without vesture", meaning not yet provided with material instrumentality of expression. It represents a multitude of "individual possibilities" within the Solar Logos Himself. These individual potentialities are called "MONADS". They *are* the Logos, but representing "ideas of perfection" to be brought into effect in the

coming system. They might be called "Units of Logoic Consciousness". It is said that there is "One Flame, with countless undetached Sparks shining in it". These "Sparks of the Divine Flame" have as their share of Purpose to become "Flames" by the processes of the new system.

We have, therefore, two stages of commencement—two planes of existence at the beginning of a system:

(1) ADI, or First;
(2) ANUPADAKA, or "Monadic".

These are the purely Logoic field of evolution, in which the Logos alone has His Being. We must learn to think of the various Logoi as evolving like everything else.

Creative Genius

The creative genius inherent in the Logos as a reflection of the infinite possibilities of expansion within the Eternal Unmanifest Principle of Life may be suggested by mathematical values. We have seen that the Logos begins manifestation by expressing Himself in three directions. We may complete the three radii by producing them as diameters of the circle, forming three diameters.

Now, if we want to find the circumference of a circle we multiply the diameter by 3.14159 . . . , a factor called Pi. This is slightly more than three diameters. It may be that the excess amount of .14159 represents a "plus" factor inherent in the Centre, or Logos, of a spherical system, by which the Totality of the system equals more than the sum of its parts. The "plus" factor evidently represents the factor of creative genius contained in it.

Matter—Its Three Basic Tendencies

We have seen that the Logos expresses three Qualities. These reflect themselves in the Virgin Matter of Space and produce three corresponding tendencies. They are "INERTIA," "ACTIVITY" and "OSCILLATION" between the two. This latter is VIBRATION. The Sanskrit terms which should be memorized are:

Tamas	..	Inertia
Rajas	..	Activity
Sattva	..	Rhythmic Vibration.

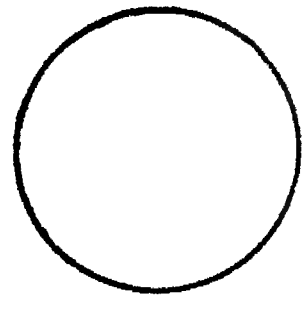
These are the wavicles of energy studied by Physics. The wavular theory deals with inertia as a primary natural state; with motion in a given direction (rajas); and with wave-frequency (sattva).

This Rhythm, or vibratory tendency, produces the four "dimensions" of spatial matter as diagramatically on the following page.

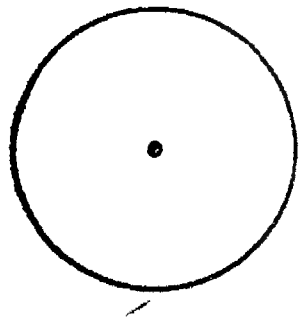
In this connection we notice that in geometry each additional dimension is the result of extending the previous dimension at right angles, e.g:

A LINE is of one dimension. It has length, but no breadth.

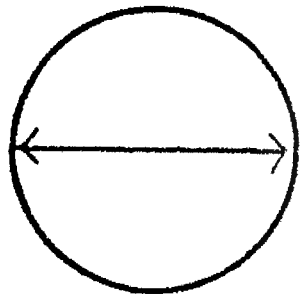
If we extend a line in a direction at right angles to itself we get a plane surface, which is two-dimensional, having length and breadth.



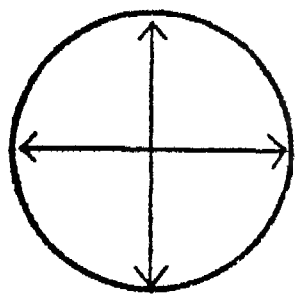
Virgin Matter of Space in a state of tamas This is "chaos", or undifferentiated, unsystematized matter.



The Logos infuses life by manifesting Himself at the centre. This produces rajas, or motion. This is the First Dimension of Space—motion outwards in a straight line.



The "Point" oscillates to and fro in rhythm between centre and circumference. This is the first sattvic tendency. It is the Second Dimension, "Area".



The "line" then vibrates at right angles to its former direction, the second sattvic tendency. This is the Third Dimension, Volume.

DIAGRAM 4

If we extend a plane at right angles to itself we get a Cube, which is three-dimensional, having length, breadth and height.

If we extend a cube at right angles to itself we get a "Tessaract", which is four-dimensional, having length, breadth, height and a quality of "Throughth", as it has been called. We cannot easily visualize a tessaract, but it exists, as those with E.S.P. have stated.*

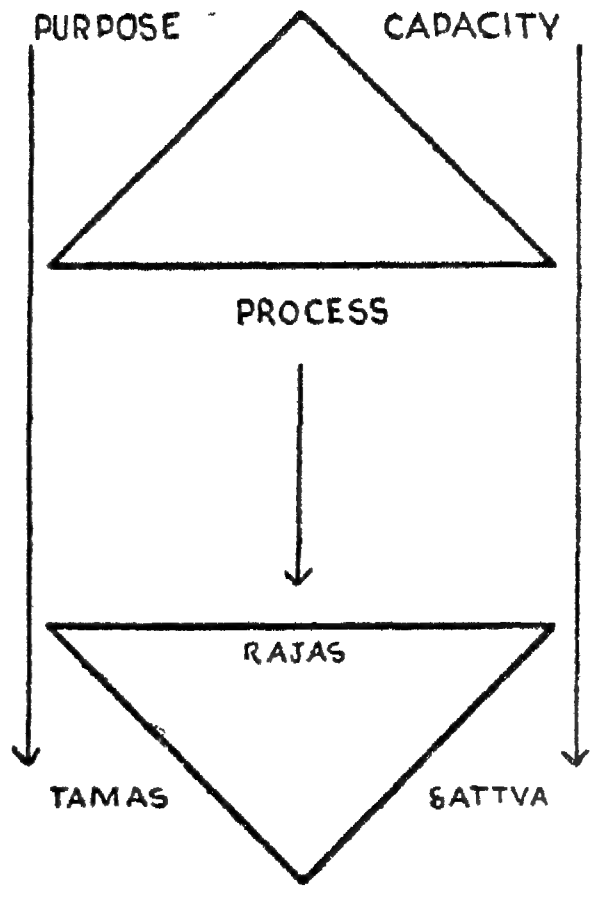


DIAGRAM 5

Diagrammatically the reflection of tendencies from the triple Logos may be shown as in Diagram 5.

* See *Some Experiments in Four-Dimensional Vision*, by G. Hodson,

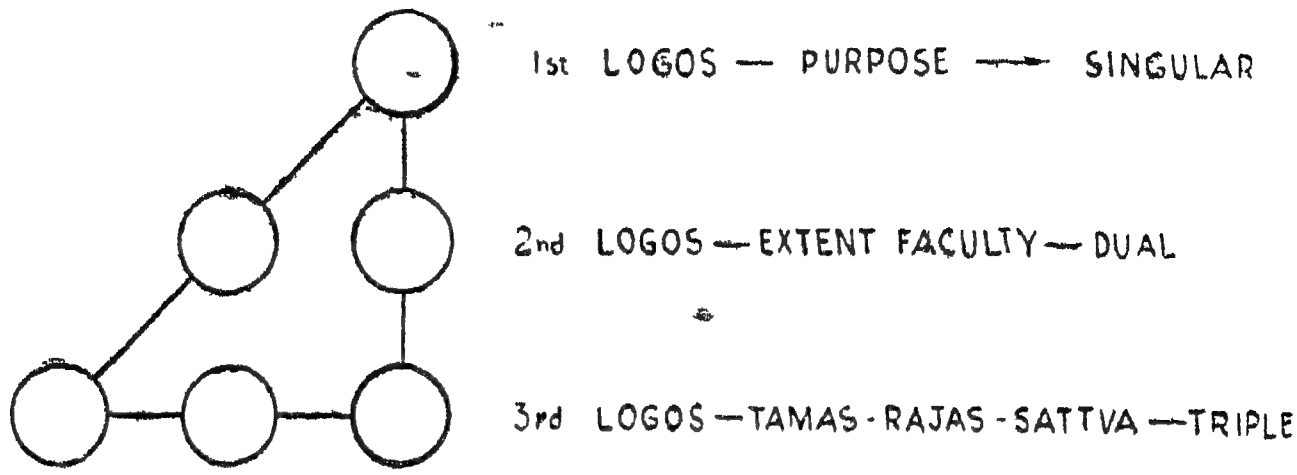


DIAGRAM 6

(3)

THE FIELD OF EVOLUTION

The material universe is the field of logoic evolution. All forms and creatures in the universe are representatives of the Logos, and their evolution is His evolution in them. The material universe is to be thought of as a Whole, integrated by the One Consciousness. The Logos is limited within Matter.

The limitations imposed on Spirit by Matter may be considered in terms of the Phase Rule of Chemistry. Water, for instance, has more than one degree of "freedom" when in the liquid phase, but it has its least degree of freedom when all its three phases (solid ice, liquid water and gaseous vapour) are all present. Then the range of temperature is smallest. In the same way the degree of freedom of the life ensouling dense mineral matter is least under that condition, but as it emerges from the mineral and successive phases disappear, its degree of freedom becomes more.

The material field is the product of the Third Logos. The Third Logos works on the Virgin Matter of Space, called in Sanskrit "mula-prakriti", and causes its three tendencies, tamas, rajas and sattva, to combine to form seven basic possibilities in proportionate ratios. These are:

1. tamas
2. rajas
3. sattva
4. tamas-rajas
5. tamas-sattva
6. rajas-sattva
7. tamas-rajas-sattva

These tendencies produce the raw matter of the Seven States of Matter, which are frequency-bands in a descending ratio of wave-lengths and types, as follows:

Name	*Meaning*	*Function*
(1) Adi	First	Logoic Field
(2) Anupadaka	Monadic	,,
(3) Atma	Will	Fields of super-human evolution
(4) Buddhi	Wisdom-Union	
(5) Manas	Mind-stuff	Fields of human and sub-human evolution
(6) Kama	Desire-substance	
(7) Sthula	Physical Sheath-matter	

The above names should be memorized, as they are well-known terms. Atma comprises an atomic structure appropriate for the manifestation of the first quality of the Logos, Will.

Buddhi has an atomic structure appropriate for the Second Aspect, "Intuition".

Manas has an atomic structure for the Third Aspect, Mind, or creative Mechanism of thought-formation.

The above planes present the following general subdivision:

Atma	Will
Buddhi	Wisdom, or Intuition
Manas (higher)	Pure Reason, or Creative Mind
Kamas-manas (lower)	Objective Mind
Kama	Desire
Sthula (etheric)	Ultra-gaseous, sensational matter
,, (chemico-physical)	Solid, liquid, gaseous matter

This production of the planes of evolution is the work of the Third Logos, as mentioned previously. It is called the "Primary Life-wave", or "First Outpouring", because it is the initial radiation of the Logos in producing the field of evolution. We may think of the seven planes as being seven phases of "retardation" in the outward flow of the Logos. The initial energy of the Logos receives seven "checks", producing seven fundamental bands of wave-length. The Third Logos produces the atoms of all levels; then the Second Logos forms them into systematic forms. The whole evolution is a threefold process on the part of the Third, Second and First Logos in turn. These are respectively a Primary, Secondary and Tertiary Life-wave. The Primary Wave produces the raw material of the seven worlds—the atoms of each plane and sub-plane. The Secondary Wave (by the Second Logos) then infuses a system of order into each plane. The Third Life-Wave, by the First Logos, contacts the Secondary at a certain stage, fuses with it and produces a "purposeful", self-conscious entity, or "human being". (It will be remembered that the First Logos represents Purpose.) This process will be dealt with in greater detail later. The following diagram may help to illustrate this threefold process:

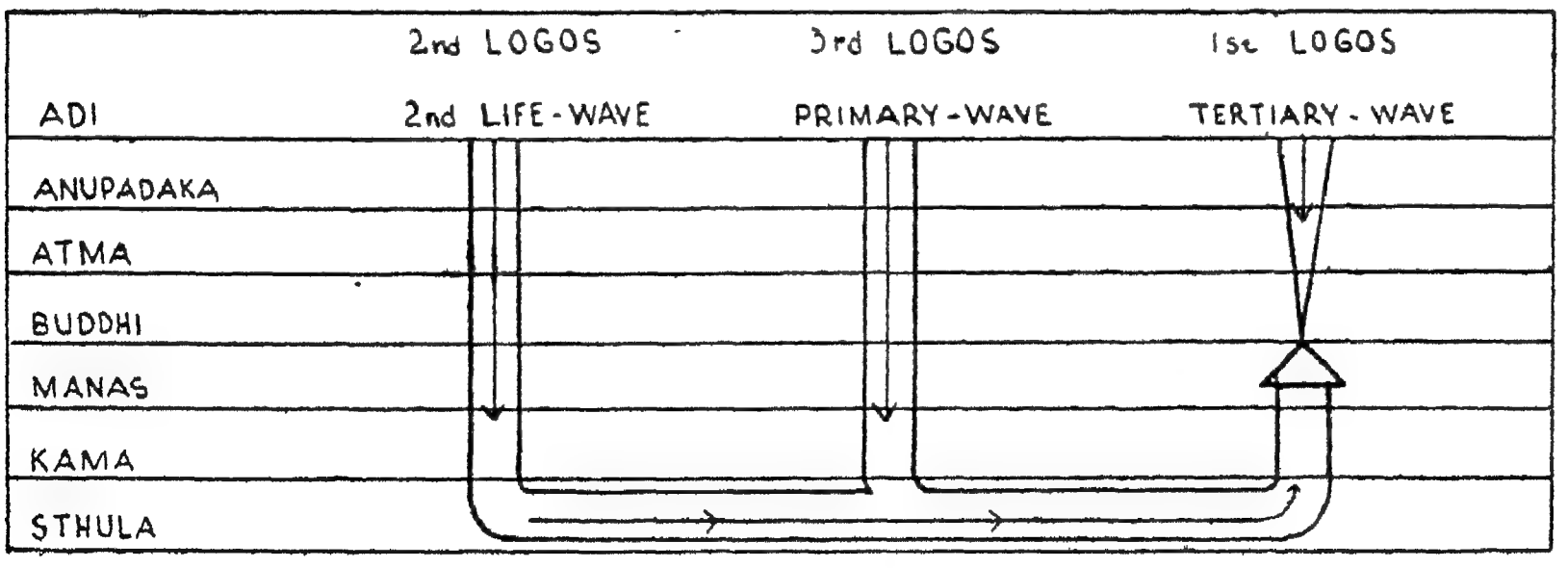


DIAGRAM 7

The technical name usually applied to these states of matter, as instruments of consciousness, is "PLANE". In Occult Science this term means a grade, state or variation of the universal Substance of Mula-prakriti. It does not mean a distinct layer in the geometrical, but only

in the diagrammatic, sense. The finer planes do extend beyond the denser planes in space, it is true, but they also interpenetrate. The seven planes represent the "vehicles", instruments or embodiments of similar types of consciousness, which in modern psychological terms would be called:

ATMA — Will, or Realization of Unity. This implies Singularity—no sense of separateness at all.

BUDDHI — Intuition, or Perception of Union. This implies a sense of Duality, namely the Perceiver and the object of union.

MANAS — Mind, or Selective, Creative Faculty of Thought-formation.

KAMA — Desire, or Attraction-Repulsion Urge (The "Astral Plane").

STHULA — Physical Sensation.

It will prevent misunderstanding in the future if the student constantly remembers that every "level" of consciousness requires an appropriate grade of "matter" in which to express itself. "Mind" cannot function simply through a physical brain. What functions in the physical nervous system is only the reflection of Thought in the form of nervous sensations. If there were no Thought-Matter equivalent to Manas there could be no reflection in the physical brain, and thought would not exist or be possible. The popular materialistic belief that Mind functions only in the physical brain is a naïve one, and most unscientific. It is, no doubt, a relic of ancient religious superstitions.

When we make a mental effort we are actually producing modifications in mental substance and moulding mental matter into appropriate forms which occupy space and are objects of perception to those with the appropriate senses developed. The fact that mental matter occupies space does not prevent it penetrating physical matter without unduly affecting the latter directly. It is known by science today that finer grades of matter can penetrate denser grades.

The various grades of matter are not separate but interpenetrate. The familiar analogy often used is that of a sponge filled with sand and dipped in a receptacle of water. The sand interpenetrates the sponge; the water penetrates the sand particles and air penetrates the water. The following diagram illustrates this principle.

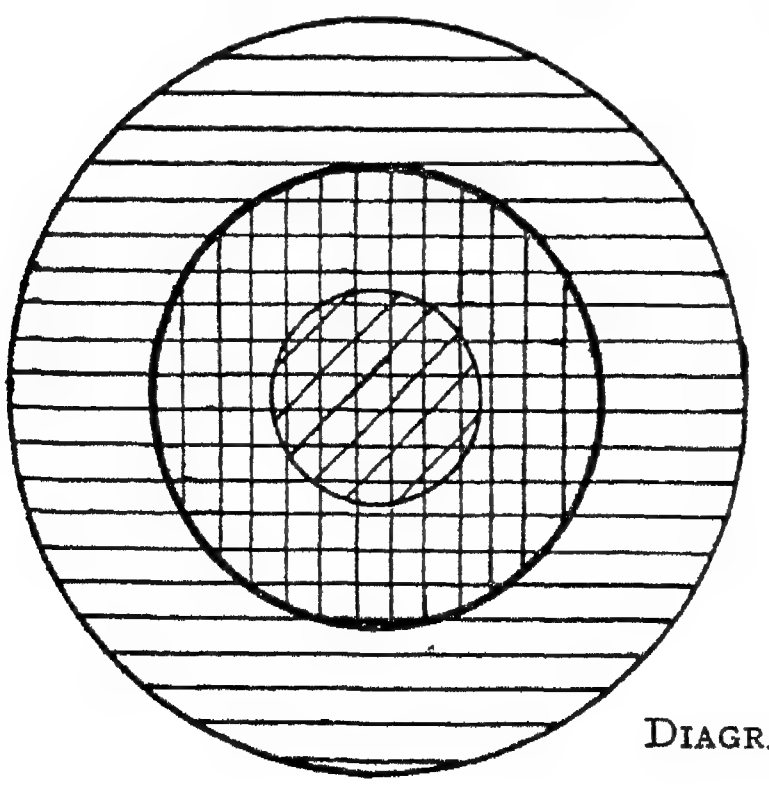


DIAGRAM 8

The smallest circle with diagonal shading represents Physical Matter. The second circle with vertical shading represents Desire Matter; the largest circle with horizontal shading Mental Matter.

The Mental Matter interpenetrates Desire Stuff and Physical Matter, while "Astral", or Desire Matter, penetrates the physical atomic structure.

Therefore, when we speak of the Individual Self, or Spirit, we mean an Entity actually utilizing certain grades of matter, namely Atma-Buddhi-Manas. In fact the Ego, or Individual Self, is often called Atma-Buddhi-Manas.

(4)

Let us see how Science has evolved towards Metaphysics during the last three-quarters of a century.

In 1874, a year before the Theosophical Society was founded, Professor Tyndall, as President of the British Association, surveyed the scientific outlook of his day and asserted that in Matter is the "promise and potency of all terrestrial life". Materialism of a physical kind was enthroned. Carl Vogt even considered that thought is a secretion of the brain in just the same way as bile is a secretion of the liver. Haeckel considered that "evolution is the result of a fortuitous concourse of atoms".

Discoveries which shattered these beliefs and opened the way for Metaphysics and Occult Science were: The discovery of Cathode Rays by Sir William Crookes; X-rays by Röntgen in 1895; Radioactivity by Becquerel a year later; Radium by Madame Curie two years after that. Finally came discovery of ultra-atomic corpuscles, and the splitting of the atom, which ended materialism in its naïve form. Writing in 1888, *ten years before these momentous discoveries*, H. P. Blavatsky, in the *Secret Doctrine*, Vol. I, stated: "We are at the very end of the cycle . . . of the present Aryan Kali Yuga; and between this time (1888) and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow." This amazing forecast was possible to one trained in the higher thought of Occultism. Crookes had made all this possible by his discovery of ultra-gaseous particles 1850 times smaller than the Hydrogen Atom. This he called "Radiant Matter". It seems we have only re-discovered something which the Alchemists of Ancient Egypt, and later in medieval Europe, were studying.

CHAPTER III

RATIONALE OF MATERIAL SUB-DIVISIONS

PART of the activity of the Third Logos in establishing a septenary division of Matter is the sub-division of each plane into seven. Commencing with the physical plane, the following are the standard terms for this sub-division:

Sub-division 1.	atomic	ultra-gaseous phases
2.	sub-atomic	
3.	super-etheric	
4.	etheric	
5.	gaseous	chemico-physical phases
6.	liquid	
7.	solid	

This principle is reproduced throughout the seven planes. The original Life-wave from the Third Logos produces the atoms of each plane and sub-plane by first involving seven grades of atom.

Modifications occur as the Primary Wave of the Third Logos receives check after check in its outflow. This produces seven "characteristic types of atomic state", one on each plane as follows:

PLANES

I-1						
I-2	II-2					
	II-3	III-3				
		III-4	IV-4			
			IV-5	V-5		
				V-6	VI-6	VII-6
					VI-7	VII-7

DIAGRAM 9

At the beginning of a system when the Third Logos commences to involve the Virgin Matter of Space into atoms, only the atoms of I-1 exist. The Third Logos then radiates out a new kind of energy, modifying the initial wave. If we call this energy II, then a new kind of atom II-2 appears. This, acting on the Type I Atom, the resulting Atom will be of triple character, i.e. it will produce atoms of type II-2, II-1, I-2.

In the same way the sub-planes of the other seven planes will appear. We may say that the diagonal line of figures in Diagram 9 represents a kind of graph. Above this line the matter of each plane is free of the matter of the plane below it in density. Below the line the matter of each plane is involved in that of the next lower plane in density. For example, matter of sub-plane VII-6 (namely the liquid phase of the VIIth, or physical, plane) is not entirely involved in solid matter. It can penetrate solid matter, and it has one degree of freedom from solid matter. On the other hand, matter of VI-7, namely astral matter of the lowest density, is involved in the physical plane. It does not extend beyond the surface of the solid earth. The same principle may be applied to the other sub-planes of each plane. Following the line from I-1 diagonally to VII-7, we find that the sub-planes on this line are those typical or characteristic of the plane in question. For instance, the typical sub-plane of the astral plane is VI-6, while the typical matter of the physical plane is VII-7, namely "solid" matter. The typical matter of the mental plane is V-5.

The "four elements" of the ancients, "Earth", "Water", "Air" and "Fire" were probably attempts at explaining the four lowest and densest sub-divisions of the physical plane, namely sub-planes VII-7, VII-6, VII-5, VII-4 respectively. Using modern terms, one might associate the seven sub-planes of the physical plane with the following atomic conditions known to science:

Sub-plane	1. atomic	.. "ultimate physical atoms"
	2. sub-atomic	.. electrons
	3. superetheric	.. neutrons
	4. etheric	.. matter in the ionized state
	5. gaseous	.. gaseous elements
	6. liquid	.. elements in liquid phase
	7. solid	.. crystalline elements.

During the first decade of the present century two students of Theosophy possessing extra-sensory perception carried out some investigations into atomic structure. They were Dr. A. Besant and C. W. Leadbeater. They discovered that physical matter is reducible into what they termed the Ultimate Physical Atom, mentioned previously in this chapter. These ultimate atoms were dual in type—positive and negative. They were composed of whorls of force, running clockwise and anti-clockwise. Each was composed of three main whorls with seven lesser whorls running parallel. They looked to see if these ultimate structures were composed of hydrogen atoms, because at that time it was thought that all physical atoms were multiples of hydrogen. They found that the hydrogen atom contained eighteen of these ultimate atoms. Therefore, by counting the number of these ultimate atoms in any unknown element, and dividing by eighteen, it was possible to arrive at an atomic number, which in most cases was found to agree with the chemical atomic weight. They also found seven fundamental shapes as seen by E.S.P., and all the elements are found to fall into one or another of these seven shape-types. This corresponds with the well-known Periodic Classification of Mendeleyev and others. In this way two students of occultism anticipated the scientific discovery of isotopes.

As an indication of the way modern science is approaching the problem of varying states of matter, W. G. Swann, in the *Architecture of the Universe** points out that physics does not debar the existence of more than one universe in one and the same space. He says that it is quite possible to have two entirely distinct worlds occupying the same space without any mutual awareness. He says: "The mathematical physicist will realize that all that is necessary for the existence of the two universes of the kind in question is that each should be specified by a set of quantities and equations in such a way that none of the vectors or scalars occuring in one set are to be found in the other." He goes on to point out that all that is necessary to produce mutual awareness between these two universes or worlds is to introduce some equational quantities common to both. He says: "In case the layman does not know what I am talking about, it may suffice to say that I am pointing out that mathematical physics presents no fundamental obstacle to his going to heaven."

The astral and mental planes may also be sub-divided into characteristic sub-divisions. Kama, or Desire-substance, is "Force-Matter". It is generally divided into three types of force:

(*a*) centripetal;
(*b*) neutralized;
(*c*) centrifugal.

The seven sub-planes of the Astral Plane are:

* Macmillan, 1934.

(*a*)	(1)	extra-mundane:	substance of	intellectual emotion.
	(2)	,,	,,	imaginative emotion.
	(3)	,,	,,	habitual attractions.
(*b*)	(4)	,,	,,	"interest-indifference".
	(5)	surface-mundane:	,,	wishes and inclinations.
	(6)	,,	,,	"impressionability".
(*c*)	(7)	infra-mundane:	,,	coarse desire.

Extra-mundane means outside the surface of our physical earth. Surface-mundane means more or less adjacent to and in contact with our earth's surface-activities, and reproducing mundane affairs. Infra-mundane means involved in the matter of earth, localized below the earth's surface. Hence the religious tradition of "hells".

Astral Matter is mobile and has been symbolized by the "element" water, because of its fluidic nature. Its wave-lengths may be synchronized on a higher octave with those of the spectrum. In fact astral matter is seen by E.S.P. as mobile colour-substance. The seven sub-planes correspond in principle with the seven colours of the spectrum:

(1) violet, leading into ultra-violet
(2) indigo
(3) blue
(4) green
(5) yellow
(6) orange
(7) red, leading from infra-red.

Thus we see that the darker colours, with the lowest frequencies, synchronize with the lowest sub-planes of the astral plane. Their substance is less mobile and less radiant, whereas the three highest sub-planes are composed of bright, rapidly moving radiations.

Each sub-plane is again sub-divided into seven, so that in the first sub-plane we have

I-1 violet-violet
I-2 violet-indigo
I-3 violet-blue
I-4 violet-green
I-5 violet-yellow
I-6 violet-orange
I-7 violet-red, and so on.

When a human being experiences desire or emotion it means that his astral body is vibrating at one of the above vibrational rates and to E.S.P. the appropriate tones and shades of colour would be radiating within it. An individual under the influence of coarse passion would be visible as an ovoid aura suffused with reddish-brown, whereas one indulging in emotion of an idealistic attraction for some person or object would be visible as bathed in blue light—the brightness and purity of the colour depending on the intensity and purity of the emotion.

The mental plane is likewise divided into seven sub-planes. These are the substance of thought and synchronize with geometrical form and numerical value, as the astral matter synchronizes with colour-force.

The mental plane is divided into two main categories:

(*a*) subjective thought-substance: ideational matter;
(*b*) objective thought-substance: matter of archetypal thought-forms.

In sanskrit (*a*) is called a-rupa, or "formless"; while (*b*) is called rupa, or "form".

Its seven sub-planes are:

(*a*)	(1)	Subjective ideas of physical forms.
	(2)	,, ,, ,, etheric forces and sensations.
	(3)	,, ,, ,, desire-urges.
(*b*)	(4)	Substance of archetypal thought-forces.
	(5)	,, ,, astral archetypes.
	(6)	,, ,, etheric archetypes.
	(7)	,, ,, physical archetypes

The 4th sub-plane is the central point, not only of the mental plane, but of all the five planes below the Monadic. It is the "lens", or focusing-point, through which the realities of the higher planes "photograph" or reflect themselves into the matter of the lower. The ideas of Form in No. 1 sub-plane of the mental reflect themselves into the 7th sub-plane and mould the matter of that plane into appropriate archetypal forms. The actual matter of the physical plane is subsequently affected according to the archetypal pattern produced. The ideas of etheric currents reflect into the 6th sub-plane and mould its matter into archetypes of etheric forces. In the same way ideas of desire in No. 3 sub-plane reflect into the 5th.

On the same principle the whole plane of Atma is reflected through the central sub-plane of the mental plane into the physical; the Buddhic is reflected into the Astral, while the higher Mental is reflected into the lower Mental.

Just as green is the middle ray of the colour spectrum, so the 4th sub-plane is the central point of the mental plane. As the mental plane is the substance in which numerical ratios express themselves objectively and produce mathematical archetypes, the wave-lengths of the seven spectrum divisions will be interesting to show the correspondence. The approximate wave-lengths in inches of the seven colour divisions are:

(1)	violet	1/55,000
(2)	indigo	1/48,000
(3)	blue	1/44,000
(4)	green	1/40,000
(5)	yellow	1/36,000
(6)	orange	1/33,000
(7)	red	1/30,000

We notice that sub-planes 5, 6, 7 vary by a difference in the denominator of "3"; sub-planes 2, 3, 4 vary by a factor "4"; then there is a jump to "5". These factors "3", "4", "5" are the ratio underlying Pythagoras Theorem, called the 47th proposition of Euclid, that the square on the hypotenuse of a right-angled triangle equals the squares on the other two sides: 3^2 plus 4^2 equals 5^2. This fact is the basis of all rectangular construction; and all thought-images are based on it. If we measure the vibrational rates of the musical scale we find a similar ratio running through them: viz:

Notes	B	45	"5" factor
	A	40	"4" factor
	G	36	
	F	32	
	E	30	"3" factor
	D	27	
	C	24	

As all geometrical forms are reflections of archetypes persisting in mental matter for prolonged periods, the connection between sound vibrations, light-waves and thought-vibrations is obvious. Plato's philosophy of the "Good, the True and the Beautiful" was therefore based on an inner knowledge of these laws, and shows how science has emerged from the Ancient Eclectic Wisdom preserved by the Sages. The Pythagorean Solids are also fundamental forms in nature. When Pythagoras taught that the universe is based on numerical values and Form, he was stating a profound truth, which it has taken the human race about two thousand years to realize. These forms are archetypes in mental matter and persist through the ensouling life of the Second Logos, Who represents order, form and mental logism. Hence the term "Logos". It is likely that science of the future will study mental vibrations in their own characteristic state and bring such things as telepathy and Extra-Sensory Perception into the sphere of measurable, controllable and predictable technique.

That scientists are already groping towards such a technique is seen in the published writings of some leading physicists. Heisenberg's Principle of Indeterminacy, or Uncertainty, has proved that particles of matter do not constitute fundamental causes in themselves, as the old materialists believed. Electrons jump from one orbital to another without any material cause which can be predicted. There is a cause behind the activity, but it is not a material one. There is a Selective Agency activating all this movement, and Occult Science says that this Agency is the Divine Purpose of the Logos acting in and through a multitude of entities and forms. H. P. Blavatsky wrote in Vol. I of the *Secret Doctrine* in the last century that ". . . everything in the Universe . . . is conscious, i.e. endowed with a consciousness of its own and on its own plane of perception. . . . There is no such thing as either 'dead' or 'blind' matter. . . ." Professor Crowther, in a monograph on Radiation, says: "What is radiation? Radiation is the fundamental stuff of which the universe is made. It is pure energy. . . . It is the unity underlying the apparent diversity of the universe." Sir James Jeans, in *The Mysterious Universe* says of particles of force-matter: ". . . they are mere visualizations of a mathematical formula of wholly abstract nature". Elsewhere in the the same volume he writes: "The universe can best be pictured as consisting of pure thought." Mason, in the *Great Design*, says: "We are led from our own mind back and back to the Supreme Mind." Sir Arthur Eddington, in the *Nature of the Physical World*, writes: ". . . the stuff of the world is the mind stuff". J. M. Lowson, in *Science and Reality*, writes: "Cosmic Mind and Cosmic Energy constitute a unity in which Cosmic Mind is the initiating, impelling and directing activity."

It is therefore obvious that the physicists have, without realizing it except in a few cases, entered the realm of metaphysics. We may now say with confidence, based on scientific discovery and proof, that Matter is ultimately definable in terms of metaphysics, namely MATTER IS THAT WHICH IS OBJECTIVE TO CONSCIOUSNESS".

CHAPTER IV

THE KINGDOMS OF NATURE

(I)

THE matter of Space, originated in atomic state by the Third Logos, becomes ensouled by the life of the Second Logos during the Secondary Wave, or Outflow. This Life-wave "descends" through the five planes from Atma to Sthula in succession, specializing them and establishing their systematic responsiveness. This systematic responsiveness constitutes the basis of the various kingdoms of nature, which are systematized life-waves of the Second Logos immersed in the matter of the Seven Planes. This "immersion" is symbolized in religious language by the phrase: "The Second Person of the Trinity crucified on the Cross of Matter". This implies the limitation of the Secondary Life-wave within the four cardinal points of material space-time—north, south, east, west.

The characteristic of the Secondary Wave in its descent through the planes is the establishment of sympathetic rates of vibration which produce unions of particles and atoms. All molecular attraction and combination is characteristic of the Secondary Wave of the Logos. This functions not only in physical matter but on the other planes as well, and produces emotional unions in astral matter and mental orientation in manasic matter. It functions most completely and characteristically in Buddhic matter, as the Buddhic Atom is typical of the Second Logos, and the Buddhic Permanent Atoms in each individual are part of the Second Aspect of the Monad.

The Second Life-Wave descends in a series of "surges". It is as if one struck a series of notes in a descending scale. The first note reverberates to and fro and awakens certain "echoes"; the next lower note is then struck, and this reverberates; and so on. The result of this series of "words" or rhythmic notes of the Logos, or "Word", is the molecular systematization of the various sub-planes.

There are three stages of "descent", during which the Second Logoic Wave immerses itself in matter; there is one stage in which the outflowing Wave has reached its maximum point of materiality, where Spirit and Matter become balanced and in "conflict"; and three stages in which Spirit overcomes the limitations of matter, perfects it and restores itself to its own level, after extracting the experience it has gained by its im-

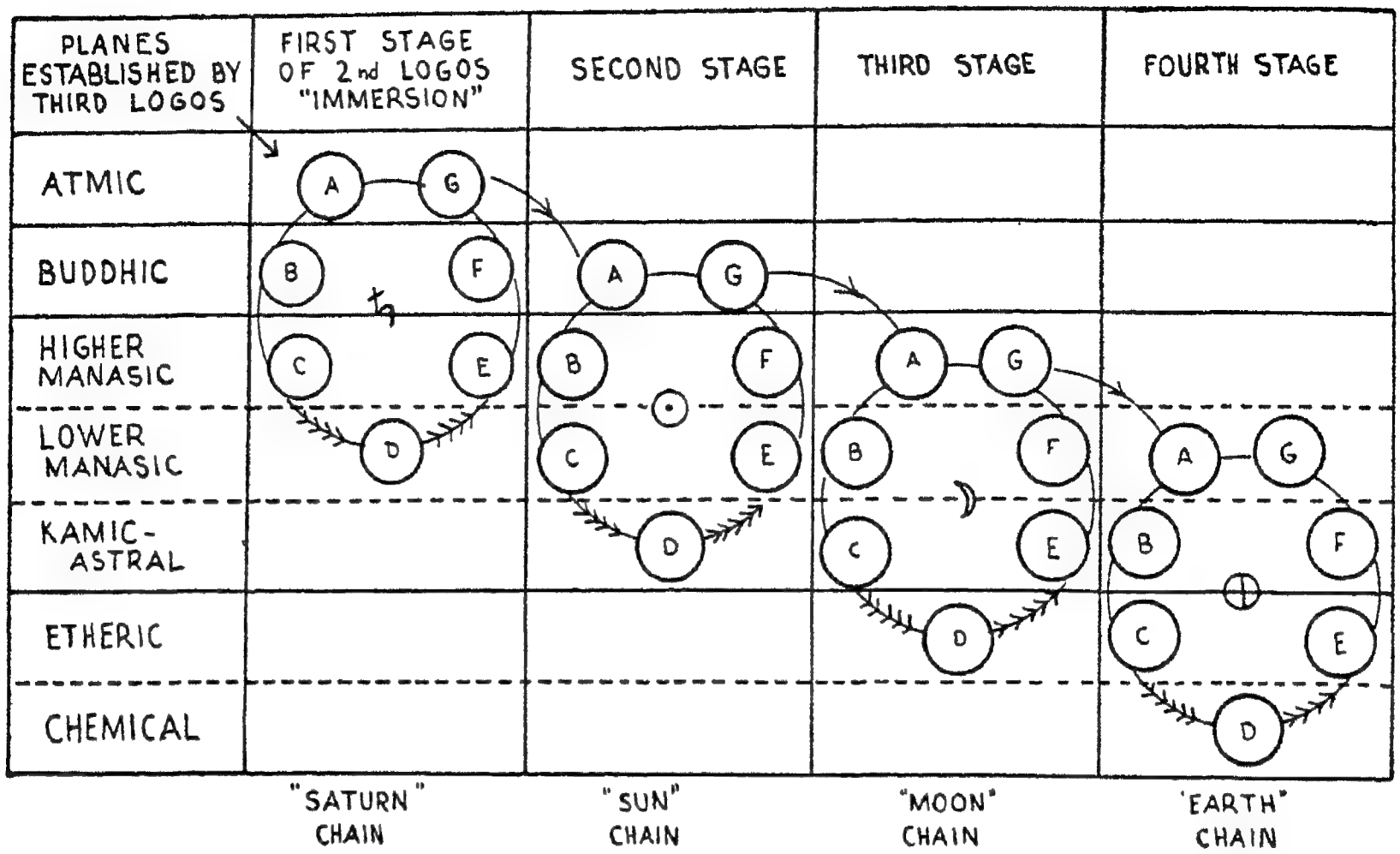


DIAGRAM 10 (*a*)

N.B.—The seven arrows in each column indicate that the life-wave passes seven times round each "Chain" of globes before passing to the next Chain. The seven "globes" in each Chain, marked A-G, represent seven successive states, or incarnations of our system, and the matter of which each globe is composed is that shown in the same plane-level.

mersion in the fields of evolution. The three stages of descent are called "Involution": those of return are called "Evolution". The first three stages might be shown diagrammatically in Diagram 10 (*a*)

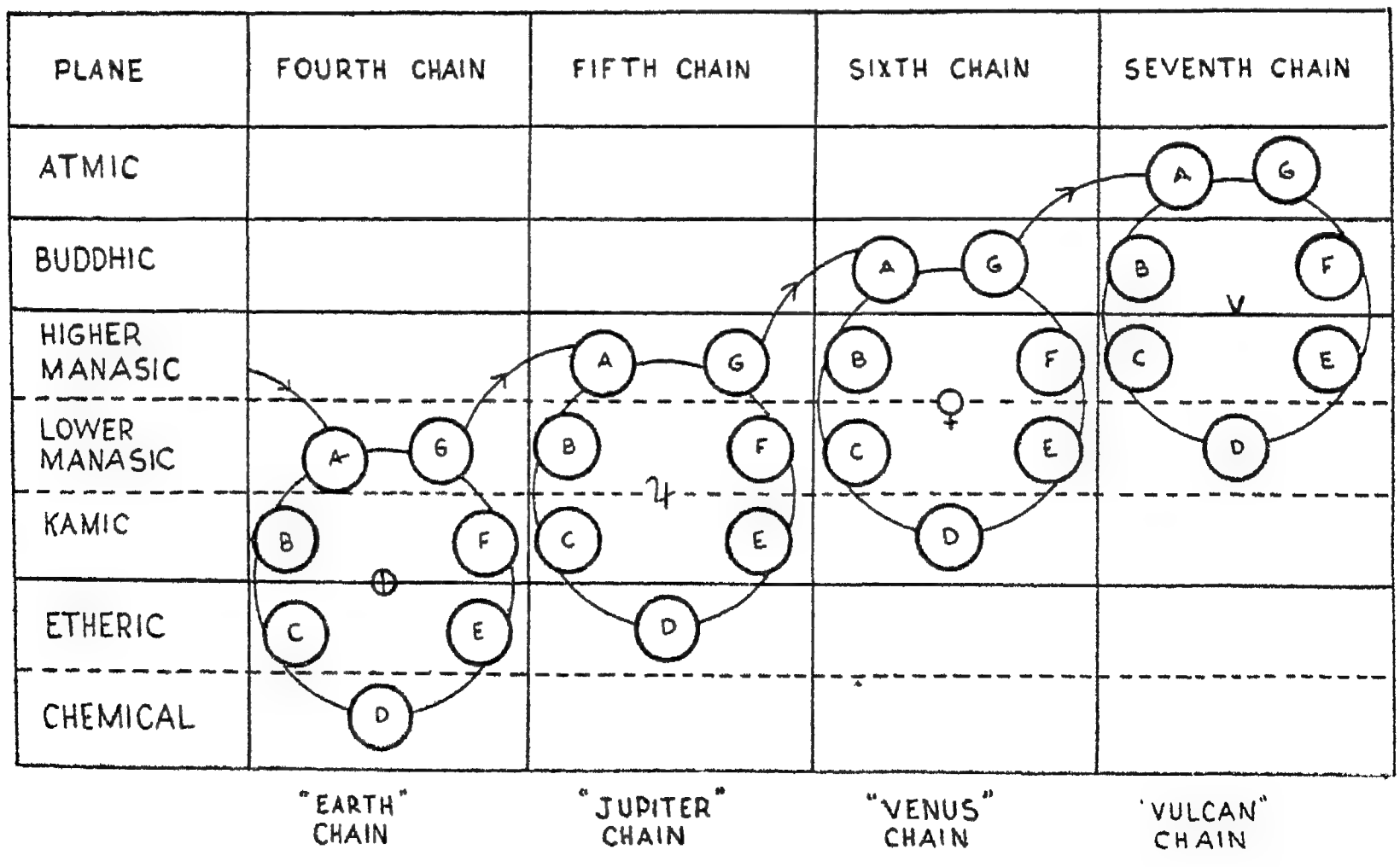


DIAGRAM 10 (*b*)

After the life-wave has reached the furthest point of its outward or "downward" movement, it begins to return on itself. This is shown in Diagram 10 (*b*), and comprises Stages 5, 6, 7.

The first three stages of "descent" merely produce certain "vibrational tendencies" in the raw matter of the various planes. The life of the Second Logos vibrating in each set of sub-planes systematizes them and sets up certain habit-vibrations which will later become kingdoms of nature in Stage 4. Each Chain or Stage is dominated by a certain principle which characterizes all the tendencies in it. Stage 1 is dominated by the Principle of Contraction and Limitation. Because this principle is determined *in our present solar system* by the planet Saturn, Stage 1 is sometimes called the "Saturn" Chain. It should be clearly understood, however, that this does not mean that the life-wave existed in the planet Saturn during that stage, merely that there is a correspondence in principle. During Stage 1 the life-wave is "compressed", and restricted, thereby producing a certain primitive sub-conscious response in the matter of that stage. It is as if one's limbs were compressed in a strait-jacket—the restriction makes one acutely aware of them. Certain cosmic entities from a previous evolutionary scheme, possessing experience of the atmic levels of that scheme, mould the matter of the planes through which the Secondary Wave is passing into "incarnation", as we might call it, in Stage 4.

The characteristic of Stage 2 is "radiation", such as that of our present Sun. This stage is therefore called the "Solar" Chain, although again the student should not confuse this name with our present solar system, which was not in existence at that stage. Cosmic entities, of a radiant type now functioning in our Sun, governed conditions in Stage 2.

The characteristic of Stage 3 was "rhythmic growth" such as is controlled by our present Moon in its tidal aspects. This stage is therefore called the "Moon" Chain. Entities such as those functioning through our present Moon governed Stage 3.

The characteristics of Stage 4 are Conflict and Fixation. This stage represents the typical "Inertia-versus-Activity" tendency which characterizes the Earth; therefore the fourth stage is called the "Earth" Chain. At its densest point it represents our present material solar system and the evolutionary activity going on in Earth. It is the stage in which dense physical matter appears for the first time as the field of evolution for beings of an appropriate type. It is the deepest point of Involution, the "nadir of materiality". From this point the life-wave begins to return on itself after it has extracted all the experience which immersion in physical matter can offer.

During Stage 4 the life-wave is dominated by two sub-influences, activated by two conflicting groups of cosmic entities, namely those now functioning through Mars and Mercury. The former provide an energizing stimulus towards independent action and urge-to-live. They represent the physical stage with its urge to activity. They are what we would now call Desire, or Libido. The mercurial entities provide the contrary mental urge characteristic of the latter half of Stage 4. Mars dominates the first half of Stage 4; Mercury the second half. The "Earth" Chain is therefore sometimes referred to as "Mars-Mercury".

The Entities dominating the "Saturn" Chain affected the life-wave

by building it into their auras. In this way the "germ" of atmasthula was inaugurated. The life-wave developed an atmic and a physical "tendency". The effect on the Monadic life-wave of entering this Saturn period was complete unconsciousness. The Monads, which in their own state are omniscient as the Logos, become entirely unconscious on first dipping into the "matter" of the atmic levels. We shall see how this embraces the various kingdoms of nature later.

In the same way during the "Sun" and "Moon" Chains the Entities of those periods built in the life-wave into their bodies, or auras, and thus produced the tendencies of Buddhi-Kama and Manas-Etheric-sheath respectively. Thus man, the outcome of the leading surge of the Life-wave, derived the original germ of his highest and lowest vehicles, namely the atmic and the physical, from those Entities which ruled the first Chain. The substance of the worlds in the first Chain was "reflective" matter, which, though entirely lacking in light, was in motion and generated a certain heat. As an analogy of this, we notice that universes begin as nebulae at a low temperature, and gradually rise in temperature. The second chain was one of fiery heat and light.

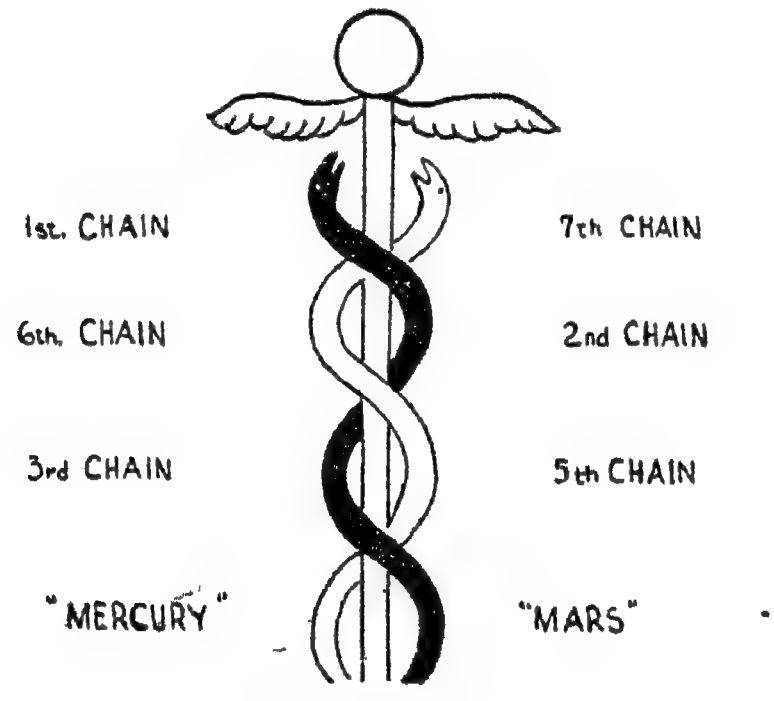


DIAGRAM II

This series of chains is significantly symbolized by the Caduceus, or Staff of Mercury, depicted in ancient mythology. The Caduceus shows a central rod with two serpents entwined round it. The one represents the descending, the other the returning, life-wave.

The Caduceus also refers to the Ultimate Physical Atom, with its dual whorls of force revolving clockwise and anti-clockwise.

In addition the Caduceus symbolizes three channels in the human spine which will be considered later under the heading "The Constitution of Man". Thus we see that the same cosmic principle operates whether we are dealing with atoms, with individual evolution or the manifestation of solar systems.

(2)

EVOLUTION OF THE KINGDOMS OF NATURE

Each stage of descent of the Second Logos represents a period in the production of a "kingdom of nature".

In Stage 1 the first kingdom commences existence as an atmic-manasic tendency.
In Stage 2 the second kingdom commences as a buddhic-kamic tendency; and No. 1 kingdom develops kamic tendencies.
In Stage 3 the third kingdom commences as a manasic-etheric tendency; while the 2nd and 3rd kingdoms develop etheric tendencies.

In the first three and a half "Rounds" of Stage 4 (that is to say during the first half of Stage 4) the fourth kingdom commences as a manasic-physical tendency, and the other kingdoms develop certain primitive characteristics.

It should be carefully noted that during the first three Chains only tendencies or vibratory habits are established. There is no conscious life in the primitive life-waves or kingdoms. Such consciousness is limited to the cosmic entities dominating those stages; these entities were the products of previous schemes. Conscious activity in the life-waves of the present scheme does not begin until about the middle of Stage 4.

During Stage 4 the four kingdoms become established as physical entities and develop the following characteristics:

In the 1st Round of Chain 4 the 1st kingdom goes through an unconscious of "mineral" phase of dependence on external agencies. "Species" begin to develop.
In the 2nd Round Kingdom No. 2 does likewise, and No. 1 goes through a phase of subconscious "growth", similar to that of plants.
In the 3rd Round Kingdom No. 3 begins its unconscious physical phase; No. 2 enters the 2nd phase; and No. 3 goes through a phase of instinctual consciousness—a group condition.
In the 4th Round Kingdom No. 1 achieves full waking consciousness; No. 2 goes through phase 3; No. 3 goes through phase 2; No. 4 begins its first phase.
It is during the 4th Round of the 4th Chain that we speak, for the first time, of

Kingdom	No. 1	as the	"human" kingdom;
,,	2	,,	"animal" kingdom;
,,	3	,,	"plant" or vegetable kingdom;
,,	4	,,	"mineral" kingdom.

At the same time the above is complicated by the production of three more sub-human kingdoms, behind the mineral kingdom indevelopment, called the 1st, 2nd, and 3rd elemental kingdoms. These represent the "elemental essence" of the three lower planes—the manasic, kamic and etheric respectively. The condition of these elemental kingdoms illustrates the state through which our present human, animal, etc., kingdoms were going during the first three Chains, when *they formed the substance of the planes in question*, as the elemental kingdoms form the substance of the present manasic-etheric planes.

Academic science investigates four kingdoms of nature, namely Mineral, Vegetable, Animal and Human. A certain type of materialistic mind gets some emotional satisfaction out of regarding the human and animal kingdoms as identical. (Man is nothing but a bundle of animal tissues.) The respective sciences of the four kingdoms are: Chemistry, Botany, Biology and Psychology. Occult science investigates three submineral, or elemental, kingdoms, as already mentioned; and at least three super-human kingdoms. The elemental kingdoms are not conscious. They form the substance of the supra-physical worlds. The superhuman kingdoms, on the other hand, comprise intelligent entities which use the substance of the elemental kingdoms as "bodies", just as the human kingdom uses astral and mental matter in its astral and mental bodies. This use of elemental essence eventually produces a primitive responsiveness of that essence to certain vibrations, and establishes vibratory tendencies or habits, on the same principle as those established in the first three kingdoms in Chains 1, 2, 3.

The three super-human kingdoms of which anything is known by occult science are more highly evolved than the human kingdom, as they are products of previous schemes. They have a more extensive technique than we have, just as we are more evolved than the animals or plants. They are, as we have seen, the cosmic entities which dominated Chains 1, 2, 3 and part of Chain 4. Religion venerates them under various names, such as "Angels", "Principalities", "Virtues", "Powers", Seraphs", "Gods", etc. The Indian term is "Deva", or "Shining", from which we get "Divine". Though still inadequate, this is a better word, as it suggests the "radio-active" characteristics of these entities. They are not static, but dynamic—their bodies are not inert like those of physical creatures, but in constant motion—the particles and motion being governed by the internal consciousness. They are imperceptible to physical senses, but observable by certain grades of E.S.P.

The reason for this difference in body is that physical matter as a type partakes of the first, or tamasic, quality. It is natural, stable and inert, until force causes it to move. Astral matter, on the other hand, is naturally rajasic and fluidic, until force inhibits its movement. Mental matter is naturally sattvic, or oscillatory. Entities of the astral plane use bodies of astral matter, which is constantly in motion and radiant. This accounts for the tradition that "Angels" have "shining wings". The traditional form is a distortion of the angelic aura, which is vibrant and radiant. Entities of the mental plane have bodies of manasic matter, those of the lower mental plane being called "Rupa Devas", or Entities of Archetypal Form; while those of the higher mental plane are called "A-rupa Devas", or entities without permanent form. The form changes from time to time at the will of the entity in question. We thus see how certain religious symbols of Divinity have come into existence. They are ARCHETYPAL FORMS FROM THE MENTAL PLANE, ensouled by entities of a high order.

The following diagram illustrates how the Second Life-wave dips into the matter of the seven planes and produces the Seven Kingdoms of nature.

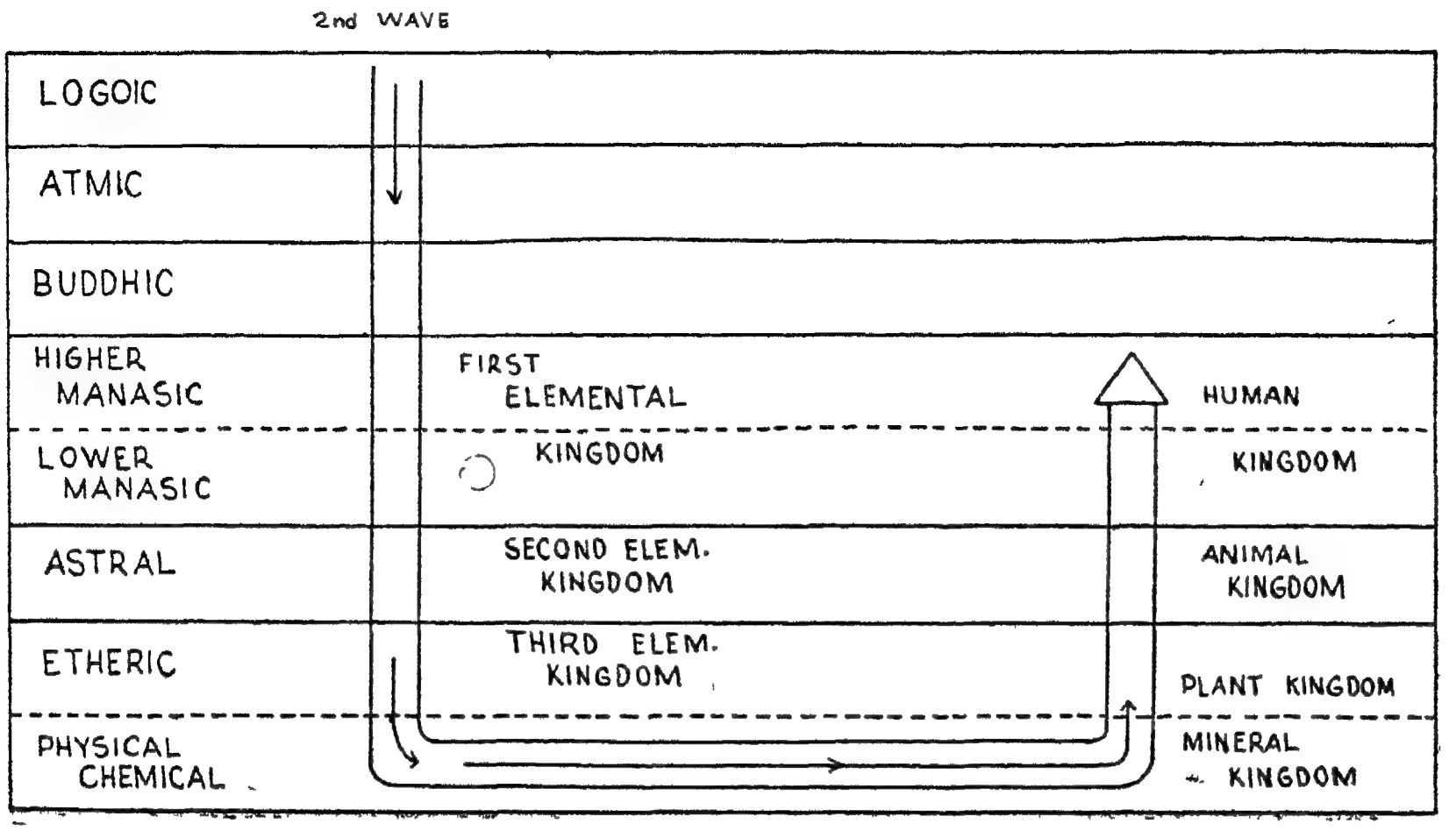


DIAGRAM 12 (*a*)

It will be noted that:

The minerals consist almost entirely of the matter of the lowest plane—the chemical region of physical matter, and their bodies consist of matter in the solid, liquid and gaseous states. A certain number of mineral elements are radio-active and thus contact the lowest divisions of the ultra-gaseous or etheric state.

Plants have bodies of chemical matter enclosed in vital sheaths of etheric matter.

Animals have bodies of chemical matter, vital sheaths of etheric matter and astral bodies of desire matter.

Humans have all the above vehicles but, in addition, bodies of mental matter, or "minds". As seen in the next diagram, the plane of manas is the point of contact between the leading wave of the Secondary Outflow and the downrush of the Tertiary Wave. This contact produces "individualization", or a self-conscious "human" being, able to focus spiritual will, or Atma, into physical surroundings, by means of a physical-astral-lower-mental set of bodies. Mind is thus the characteristic function of the human being; whereas desire-instinct is the characteristic of animals; etheric response, or growth, that of the plant kingdom, and physical-chemical inertia and stability that of the mineral kingdom. We then note:

Kingdom	*Highest Vehicle*	*Composed of*
Plant ..	Etheric Sheath ..	3rd Elemental Kingdom
Animal ..	Astral Body ..	2nd ,, ,,
Human ..	Mental Body ..	1st ,, ,,

We might therefore complete the diagram to show the peak-point in evolution reached by each kingdom of nature. (*See* Diagram below.)

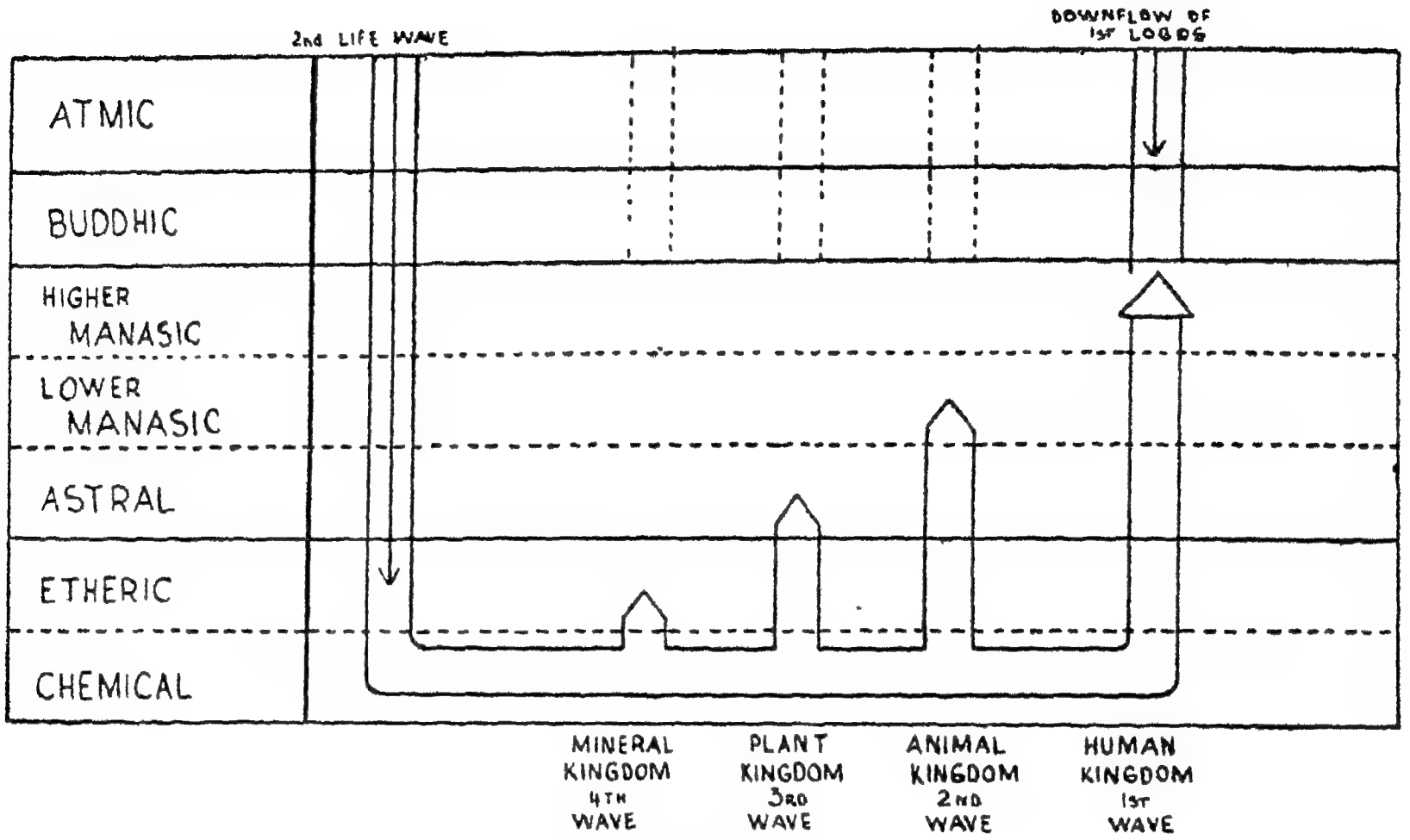


DIAGRAM 12 (*b*)

A characteristic of the Tertiary Downflow from the First Logos is that it apparently does not descend further than the plane of Buddhi and can only contact forms of life which have evolved as far as the mental plane, meaning that they possess the rudiments of Mind. Minerals, plants and animals show a gap between their highest evolved faculty and the stream of downpouring force from the First Logos. Animals thus remain dominated by group-instinct, or "Group-Soul", and have no individual self-consciousness, or at least very little, except in the case of domesticated animals, which reflect some of the consciousness of humanity. Animals may have desires as units of the group and species, but they *do not know themselves as units* apart from the herd. They cannot initiate movements away from the group, as the Comparative Psychologists have discovered.

The 5th, 6th, 7th Chains

These are evolutionary and carry the Second Wave to its final consummation and relative "perfection". Chain 5 is called the "Jupiter" Chain because it is dominated by Entities of an expansive type, such as those now functioning through the planet Jupiter. The densest plane in which the present Life-wave will function in the "Jupiter" Chain will be etheric. "Humanity" of that period, meaning our present wave of the "human" kingdom, will therefore function in an etheric sheath and not a dense chemical body. The Astral Body will be well developed and the majority of human beings will use it as a consciously organized vehicle.

The 6th Chain is called the "Venus" Chain, at the end of which the

Life-wave will not function below the astral plane and "humanity" will then use the Astral Body as a normal vehicle and the Lower-Manasic Body will be highly developed.

The 7th Chain has been given the name of "Vulcan". It is the final summarizing period of the whole past scheme.

In the 5th Chain the *human* kingdom will have advanced one stage of "superhumanity" to a point somewhat similar to the cosmic entities of the Moon Chain;
the *animal* kingdom will individualize;
the *plant* kingdom will develop group-instinctual mind;
the *mineral* kingdom will become etheric and develop growth-habits rather like those of our present plants.

In fact each kingdom, so to speak, "moves up one stage", but on a "higher spiral". One should avoid static conceptions of the kingdoms of nature, and think of them as surges in the main Life-wave. In the 5th Chain our present animals will not have the same forms as now, but will have progressed.

Although these post-earth Chains have not yet materialized, it is possible to make the above general predictions in the same way that one may predict how a certain process will work out in broad principles, once the formula is known. The above diagram of involutionary and evolutionary periods is a Formula of the Cosmos. It runs true to type.

The Nature-Kingdoms in Terms of Consciousness

Since the Second Logos represents Consciousness systematizing matter, we shall obtain a fairly clear idea of the stages from unconsciousness to perfection by an analogy of the present kingdoms.

The present	mineral	kingdom	exhibits UNCONSCIOUS INERTIA
,,	plant	,,	,, UNCONSCIOUS GROWTH
,,	animal	,,	,, SUBCONSCIOUS INSTINCT
,,	human	,,	,, SELF-CONSCIOUSNESS IN A WAKING STATE.

The following chart shows the four kingdoms and their evolution during the whole Seven Chains, during which our "human" life-wave, representative of the Divine Archetype, passes from nescience to perfection.

ASTRO-TERM TYPICAL FACULTIES EVOLVED

Stage	*1st Kingdom*	*2nd Kingdom*	*3rd Kingdom*	*4th Kingdom*
(1) Saturn Chain	unconscious inertia	—	—	—
(2) Sun Chain	subconscious growth	unconscious inertia	—	—
(3) Moon Chain	subconscious group-awareness	subconscious growth	unconscious inertia	—
(4) Earth Chain	self-consciousness	subconscious group-awareness	subconscious growth	unconscious inertia
(5) Jupiter Chain	SELF-conscious growth	self-consciousness	subconscious group-awareness	subconscious growth
(6) Venus Chain	SELF-conscious group-awareness	SELF-conscious growth	Self-consciousness	subconscious group-awareness
7th Chain	Cosmic consciousness	SELF-conscious group-awareness	SELF-conscious growth	self-consciousness

(3)

ESTABLISHMENT OF TRACKS OF CONSCIOUSNESS

The Secondary Wave produces repetition effects as it traverses the various Chains. During each Round there is an effect of "recapitulating" the characteristic development in the similarly numbered Chain. For instance, the typical vibratory effects of the First Chain are formed in the First Round of that Chain. The tendencies of the Second Chain manifest in the Second Round of that Chain; and so on. In every case the previous Rounds "recapitulate" previous Chains. For instance, in the Fourth Chain Rounds 1, 2, 3 recapitulate the development of Chains 1, 2, 3; and it is not until the Fourth Round that we get the characteristic physical development of Chain No. 4.

Subsequent Rounds merely establish preliminary tendencies which remain *subjective* until the appropriate Chain is reached. Thus the 5th Round of the 4th Chain merely accompanies subjective developments which will not be consciously objectified until the 5th Chain. In the 7th Chain, therefore, it is not until the 7th Round and the 7th sub-division of that Round that the final developments of the last Chain occur. Rounds 1–6 will be taken up in recapitulating Chains 1–6. The reason for this is that there is a "silent", inactive period between Chains and between Rounds. The Life-wave withdraws temporarily to assimilate the experience gained. It then emerges at the beginning of the new cycle with the previous experience transmuted into "Faculty". The Wave is temporarily withdrawn into the "silence" of the First Logos between cycles and also between universal schemes—the First Logos being Cosmic

Conservation. This withdrawal is termed "Pralaya" and it is approximately equal in duration to the length of the previous manifestation. The whole scheme of Seven Chains is called a "Manvantara"—or universal scheme of man-bearing worlds. These two terms should be memorized.

(4)

The Races of Mankind

During the 4th Round of the Earth Chain, that of the passage through the densest conditions at the nadir of materiality, evolution of mankind proceeds through Seven Root Races. Each Root Race is sub-divided into Seven Sub-Races, while each sub-race goes through seven lesser phases. The same principle operates all through the Manvantara. It is a kind of formula which works out whatever set of values are used, whether Chains, Rounds, Root Races or lesser periods.

Each Race, etc., constitutes a mode of evolution for one of the seven planes of consciousness, which, as we have seen, are:

(7) Atma .. .. Will, or realization of Unity;
(6) Buddhi .. .. Intuition, or Faculty of Union;
(5) Manas .. .. Reason, or Synthetical Mind;
(4) Kama-manas .. Objective Mind, or Analytical Thought;
(3) Kama .. .. Desire-emotion;
(2) Etheric-sensation .. Awareness of nature forces;
(1) Physical activity .. Perception of physical environment.

Each Race establishes awareness at each level in turn, starting at the lowest. Thus the Fifth Race is occupied in developing the 5th level of consciousness, namely Synthetical, or Social Mind.

The names of the seven Root Races are:

(1 & 2) No name. Non-physical;
(3) Lemurian;
(4) Atlantean;
(5) Aryan;
(6 & 7) Not yet evolved.

The Third Root Race of Lemuria was pre-logical. It had no mental development but functioned subconsciously in the instinctual state, like our present animals.

Individualization occurred about the middle of the Lemurian Race Period.

The 4th Root Race has the following sub-divisions:

(1) Rmoehals;
(2) Tlavatlis;
(3) Toltecs;
(4) Turanians;
(5) Semites;
(6) Akkadians;
(7) Mongols.

The 5th Root Race has evolved through the following sub-races:

(1) Hindu;
(2) Egypto-Chaldean;
(3) Persio-Iranian;
(4) Celtic;
(5) Nordic;
(6) English-speaking peoples;
(7) Not yet appeared.

Each sub-division recapitulates the stages passed by the previous Root Races. Until a racial level has been reached, man-in-the-mass remains unaware of any higher level than that reached by the foremost race or sub-race of the time. Small groups and a few individuals, however, may by special training develop faculties in advance of the main stream of humanity. This is the case with the sages of history.

Root Races 1 and 2 were non-physical. They were recapitulations of the first two Rounds. Race No. 1 was unconscious, passing through the "Saturn" phase, or "mineral" state. It merely crystallized the vibratory tendencies established during the First Chain and the First Round of each subsequent Chain.

Race No. 2 reached an "etheric" state, requiring a different set of globes and worlds. It reached a state of subconscious response to nature forces, similar to that of our present plants. For this level, see classification above. Occult records state that there was no individualized humanity at that stage, but that subconscious etheric forms floated about in the solar vortex, or fire-mist, which preceded our present solar system. A "sun" stage was recapitulated, similar to that of the Second Chain and the Second Round of all subsequent Chains. Subconscious responsiveness to heat and light was developed in the Second Root Race. This established subsequent habits of orienting perceptions.

Race No. 3 began development of the astro-physical nature. Astral bodies evolved from primitive physical sensation and desire. The relatively great speed at which these developed was due to the fact that the Lemurians were merely recapitulating the stages passed through over immense periods of time during the Third Chain and the Third Round of each Chain. The primitive Lemurians were instinctually oriented and passed through a group stage similar to our present animals. About the middle of the Lemurian Root Race came individualization among numbers of Lemurians under the First Logoic Life-wave. Certain Cosmic Entities from the planet Venus, more evolved than man, appeared on earth to guide early humanity. They were called "Lords of the Flame". They originated the organized body which later became known as the "Great White Brotherhood", from which came the Ancient Wisdom we are now studying. This Brotherhood has survived ever since.

The first two sub-races of Lemuria relatively quickly recapitulated the previous faculties of physical perception and sensation which had been laboriously established as tendencies previously. The third Lemurian sub-race was entirely instinctual and governed by group-impulses of an astrological nature, as our present animals. Homo sapiens had not appeared. This appearance coincided with the 4th sub-race in which a certain objective mental faculty was forecast. Its early traces became established. Habit-impulses of instinctual mind established patterns

which later developed into mentality proper. The Lords of the Flame from Venus assisted in this development. They, the Venusians, were at the evolutionary level which our humanity will have reached, at the end of the 6th Chain, in many millions of years' time.

The Lords of Venus did not materialize bodies of matter below that of the astral plane. They governed through selected "mouthpieces" among the Lemurians who possessed the necessary astral faculties. Here one should consider this question of supra-physical faculties.

The early Lemurians, at least the first and second sub-races, were more psychic than physical. They scarcely possessed physical perceptions, but were subconsciously aware of astral-etheric stimuli, being swayed by mass-instincts instigated by Devas, particularly the Mars vibrations. They were bisexual. The third sub-race began to lose psychic awareness and to gain a physical sensory mechanism in its place. The Pineal Gland, which had been active during the periods of psychic awareness, began to atrophy. Today it is hardly active from this point of view at all, unless awakened by certain mental exercises. Those Lemurians who retained negative psychic faculties of the "witch-doctor" variety, acted as mouthpieces for the "Gods" or Venusian Overlords and their disciples who decided policy and dominated their lives. The early Lemurian was in much the same relation to the Venusian Overlords as a dog is to its master today. A series of "divinely appointed" or deva-inspired religions represented their evolutionary urges. Totem-worship became established. Some of this was actuated by the Lords of Venus, but most of it was derived from perception of violent types of nature-entities of a Mars quality.

A few of the 4th sub-race of Lemuria individualized under the Venusian influence. These individualized through impulses of "love" and attachment to the masters. The astrological quality of Venus is attachment and industrious application to serving objects of attachment. These individuals received ineradicable subconscious urges to submit to the Great White Brotherhood. They received early training in the Law of Sacrifice and Service. This originated first the habit and then the tradition of "Discipleship". They incarnated again and again as "Disciples of the Mystery Schools". The majority of the 4th sub-race, however, were dominated by the Mars vibrations, and these individualized through impulses of lust and violence. They comprised the "masses" of later popular religions of tribalism and sensuality. The entities which dominated their rituals of sense-stimulation were what modern occultists would call "demoniac." A form of this discordant and bestial ritual has been revived recently under negroid auspices in the form of "low jazz". Traces of Lemurian ritual have thus survived. During the 4th sub-race conflict thus began—and it will be remembered that conflict between Spirit and Matter is one of the keynotes of the 4th cycle of whatever scope. This 4th cycle in every case also manifests ancestor-worship and traditionalism, due to the tendency to resist all spiritual changes. "Change", "evolution", "reform" are spiritual characteristics: conservatism, resistance to change, is characteristic of Matter.

The early Lemurians, as mentioned above, had the Pineal Gland active. Its vortex-motion was anti-clockwise and provided the Lemurians with a negative type of psychic perception. The Mercurial influence

later produced the cerebro-spinal system which crystallized into our present type of physical mechanism.

The negroid race-types which exist today are survivors of the 6th and 7th Lemurian sub-races, very much more highly evolved than their original ancestors, owing to intermarriage with Atlanteans and later Aryans.

The Atlanteans

The 4th Root Race completed the mental development begun in the 4th sub-race of Lemuria. The 4th Root Race inhabited Atlantis, now submerged under the "Atlantic" Ocean.

The first three sub-races, Rmoehals, Tlavatlis and Toltecs, recapitulated the first three Chains, Rounds and Root Races. The Rmoehals were almost mindless, but developed the physical sensory mechanism. The Tlavatlis developed memory and subconscious response to etheric forces. This will be understood when we consider that the etheric plane in general deals with vitalizing nature forces and habit-traces of conduct. Memory is essentially an etheric function. The Tlavatlis possessed psychic memories of ancestor-habits, what the psychologist would call phylogenetic tendencies. They evolved through habit-technique, which included religious rituals. They were responsive to Devas and contacted these by religious ritual, which acted magnetically on the Etheric Body and caused it to develop vortices of certain types.

The third sub-race, the Toltecs, developed speech and went through the instinctual stage begun in Lemuria, but in an individualized state. They were not animals, but submitted to tribal customs. They had an objective mental orientation. They evolved a psychic technique of using certain nature forces, by means of a development of the "solar-plexus nerve-centres" (these will be considered later). They utilized these forces at first under direction of the White Brotherhood, who sent disciples of the Mystery-Temples to rule them. This produced a kind of "Golden Age" of Atlantis, which has survived in legend. However, the 4th sub-race, the Turanians, came under the Mars vibrations and began to revolt against the rule of the "Gods" from Venus. A war broke out in which the masses of the Turanians defeated the disciples of the Brotherhood, and a terrible era of destruction began. Possessing no synthetical or social mind at all, and driven by powerful desires, the Turanians became monsters of selfishness, and for some thousands of years barbaric savagery and cruelty hardly imaginable today prevailed. Misuse of the occult forces of the Astral Plane, functioning through the solar plexus under lunar phases, eventually upset nature balances and the sea began to inundate Atlantis. The Astral Plane corresponds with the physical "element" water, and misuse of astral forces stirred water-elementals into activity. This started the inundations. From about 15,000 B.C. the continent became engulfed, the last island of Poseidonis disappearing about 9000 B.C. A more advanced sub-race, the Semites, had previously migrated to Central Asia, where they later appeared as the ancestors of the Aryans, the 5th Root Race.

The whole 4th Race in general (but more particularly the 4th sub-race) was dominated by ancestor-worship. The "divine right of kings" grew up in this cycle and still persists in some places today. The Venusian

Overlords gradually admitted advanced Atlanteans into the ranks of the Brotherhood through the Mystery-Temples and their Initiations, and our human race began to assume control of its own destiny.

Survivors of the Atlanteans are found today among the Mongol tribes. They still retain traces of ancestor-worship. They represent relics of the 7th sub-race of the 4th Root Race, developed later.

The 5th Root Race, the Aryan, emerged from Central Asia, where the Semites had been led by one of the Venusian Overlords, known by the title of Manu, to escape destruction in Atlantis. Being a 5th sub-race, they were developing the first traces of a synthesizing mind, or social sense. They were growing concerned about primitive forms of social legislation. They founded the Semitic religion, based on divine "Law". Their traditions have been preserved in the Hebrew Testament, the Sacred Books. Stories of the "Flood" refer to the destruction of Atlantis, and the migrations of the Hebrews under Moses are probably distortions of the migration of the Semites to Asia.

The whole Aryan Root Race, being a 5th race, sets much store by social legislation. Politics and religion dominate the Aryan outlook, and religion has nearly always taken a political trend, as history shows—at any rate as far as popular religion and the masses are concerned. Disciples are always a law unto themselves.

The first four sub-races of the Aryans have recapitulated the first four Chains, Rounds and Root Races. The first, the Hindu, established the Aryan type of social mind, governed by religious and legal principles (higher manas). The "Laws of Manu" established the Four Basic Castes necessary to all social and community life.

They are:

(1) The teaching caste—the sage, priest, doctor, professional classes;
(2) The warrior, legislative, class. The King;
(3) The merchant, distributive, economic class. The Producer and Economist. The Trader;
(4) The technical, artistic, craftsman and working class.

These four castes run through the whole Aryan social structure, and history proves that racial decay always follows "confusion of caste". Each class has a contribution to make in the form of social duties; each has its peculiar rewards. If we trace all civilizations of the Aryan type to their origin, we shall see that they originate in one or another of the four castes.

The first sub-race was dominated by sages;
second ,, ,, ,, ,, kings and emperors;
third ,, ,, ,, ,, merchants;
fourth ,, nearly ended in mob-anarchy, but was preserved by commencing the cycle over again. The mob-rule which threatened to throw the Roman world into chaos, and in fact did end in the collapse of the Roman Empire, was checked by establishment of the Holy Roman Empire, internationalized by the dogmatic, political Roman Church; this was founded on the Apostolic Succession. Christianity began the 4th sub-race, just when the 5th, the Nordic, was becoming powerful. The Holy Roman Empire developed out of Teutonic overlordship.

European history shows all four caste-phases in turn, viz:

(1) From early Christian times to the feudal period. Priestly caste;
(2) From feudalism to the Tudor period. Warrior caste;
(3) From Tudor times to the present day. Merchant caste;
(4) Future. Socialism. Dominance of the Technician.

The second sub-race of the Aryan, the Egypto-Chaldean, went through the second cycle-phase of nature-worship. The ruler was the "Priest-King". Etheric magic flourished. Ritualism, which employs etheric currents of habit-formation, was largely used in Egypt. Wisdom was still subjective and in religious and mythological form.

The third sub-race, the Iranian, went through the third phase, that of desire-technique. Emotion became highly developed, and the religion of the time was directed to the purification of emotion. Zarathrustra was the dominant sage, and his religion influenced Judaism and later moral Christianity. The Moon was a prevailing influence, being that of the third, or "Moon", cycle. Astrology, the science of rhythmic cycles and a "third-ray" science, flourished under the lunar influence.

The 4th sub-race recapitulated the stage of conflict. Materialism, a 4th cycle factor, appeared in Greece, home of the early Celts. Ancestor-worship took the form of traditionalism. The Roman, or 4th, Phase of the 4th sub-race, became particularly materialistic and analytical. Even the Roman religion was devoted to analysis of nature into a host of gods and godesses. This analytical factor is characteristic of all 4th cycles. Christianity, which developed most strongly in Latin countries, became imbued with dogmatism and fixed formulas. "Fixation" is also a characteristic of all 4th cycles. Ancestor-worship is only a fixation around past habits.

The 5th sub-race, the Nordic, has shown itself essentially social in outlook. It is the quintessence of the 5th Root Race and is obsessed with social affairs. Politics dominate the press, radio and public opinion. Philosophy, the manifestation of higher manas, rules cultured thought. Nordic religion is essentially "social": to serve one neighbour is more important than serving God. Mysticism is unpopular and officially frowned on by a race which is predominantly "mental" in outlook. The Nordic has been called the "mind-ridden" race. Science, which is highly regarded by the Nordics, and has assumed the authority once enjoyed by priests and kings, is the study of nature's laws and principles. This is 5th-cycle knowledge.

The Nordics manifest a septenary division also:

(1) The primitive Huns and Goths, concerned with physical activity;
(2) The Slavs, concerned with nature-forces and mythology oriented;
(3) The Teutons, emotionally oriented within the higher mental form;
(4) The Dutch, with keen analytical minds;
(5) The British, the quintessence of social mind and law;
(6) The Americans and younger English-speaking peoples, developing the first elements of the new 6th sub-race sense of Buddhi. They are becoming "intuitional", as no race before;
(7) Uncertain. Not yet developed.

The 6th subrace has not yet appeared, although it is possible that this will develop out of the 6th phase of the 5th Nordic sub-race in America and the "New World". Its characteristic quality will be Buddhic with a higher manasic trend.

In the 7th sub-race of the Aryans we may expect the first elements of atmic consciousness with a 5th-cycle trend. We may look for yoga practices as a predominant technique, as these introduce Will, or Atma, the seventh faculty. This faculty will be subordinate to higher manas, because the Root Race remains a 5th-cycle development.

The 6th and 7th Root Races will bring full development of Buddhi and Atma, and end the 4th Round of the Earth Chain. Occult teachers have stated that the end of the 4th Round will represent a kind of "Judgment Day" in the history of mankind. Those humans who have developed the necessary technique will continue evolving in the 5th Round; those unable to "pass on" will revert to another scheme and continue their evolution later. This will end the "conflict" of the 4th Round, but as the 4th, or Earth Chain, continues to the end of the 7th Round, this conflict and fixation tendency will remain, though it will presumably decrease. This may be speculation, but it is reasonable once the formula of the septenary system of evolution is discovered.

CHAPTER V

THE CONSTITUTION OF MAN

(I)

THE EGO AND ITS VEHICLES

MAN, the Monad, exists ultimately as a Self in the Monadic Plane, utilizing a vehicle of Monadic substance specialized in the Logoic Plane. The natural tendency of the Monad to express itself objectively is part of the Logoic "Purpose". Contact is thus made with the lower Planes as follows:

The Monad, being a function of the Logos, is triple and contains the Purpose, Capacity and Activity of the Logos. The Purpose, or Will-Aspect, of the Monad expresses itself in its appropriate, characteristic plane of matter, the Atmic Plane; the Second, or Capacity aspect, in the Buddhic Plane; the Activity aspect in the Mental. The Monad establishes a "fraction" of itself in the Atmic-Buddhic-Mental Permanent Atoms. To use fractional quantitative terms is not strictly correct, because the Monad is indivisible, like the Logos. As we are dealing with seventh-dimensional qualities in three-dimensional terms, it is almost impossible to give an accurate description of what occultism teaches in this regard. The word "fraction", although inadequate, is not altogether misleading, and it gives some idea of the "limitation" which occurs when the Logoic life in the Monad becomes subject to the restrictions of space and time.

The following diagram illustrates the process:

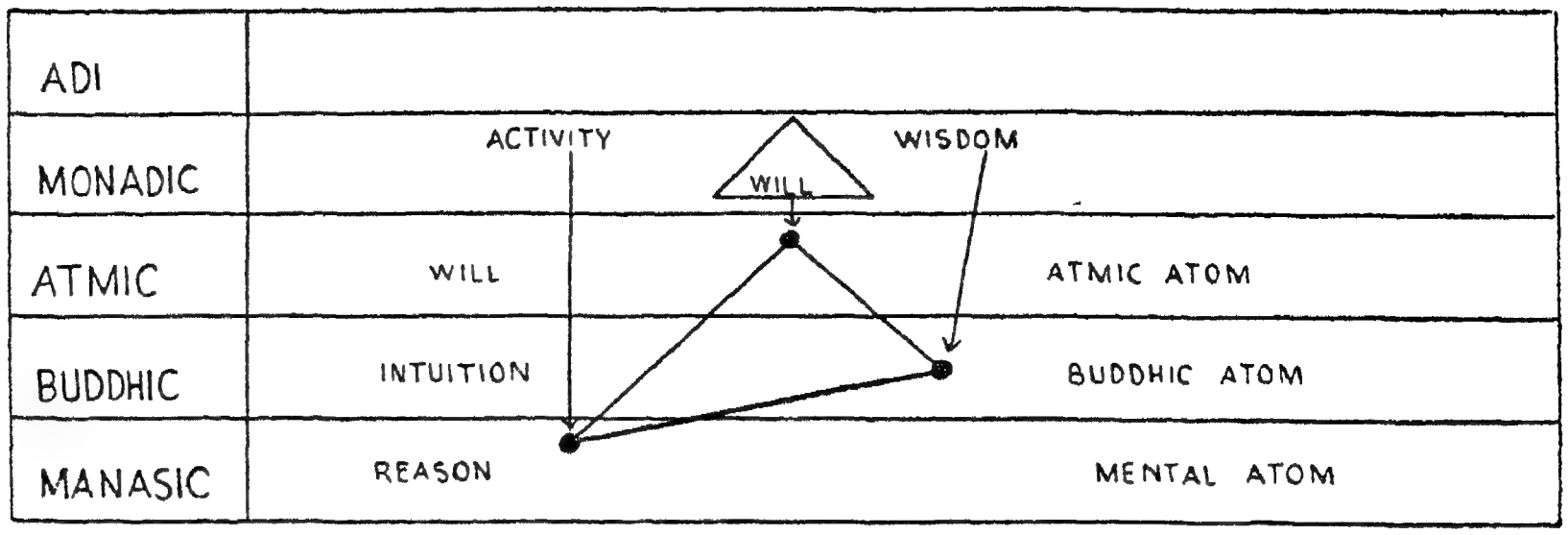


DIAGRAM 13 (*a*)

This produces a triple organism, Atma-Buddhi-Manas, or Will-Intuition-Mind. This is the "Ego", or Individuality. It is the "representative" of the Monad, or Self, in the lower worlds, and to that extent is sometimes called the Self. It only represents part of the Monad, that "fraction" which these worlds are able to express. This egoic Entity is called the "Higher Triad". Thus we have:

(1) The Monad, or true permanent Self, the Divine Possibility;
(2) The Ego, or evolutionary Self, consisting of Will, Intuition, Mind, the Higher Triad, a reflection of the Monad.

This Egoic Self in turn contacts the lower worlds of desire and physical matter by "projecting", as it were, a part of itself into those planes. This forms a "Lower Triad" consisting of:

(1) A Mental Unit;
(2) A Kamic, or Astral Atom;
(3) A Physical Atom.

This lower triad is sometimes called the "Personality", that fleeting expression of the Higher Self, the "mask" or "persona" through which the Ego expresses itself. We thus have the whole constitution of man, his principles and bodies, illustrated diagrammatically.

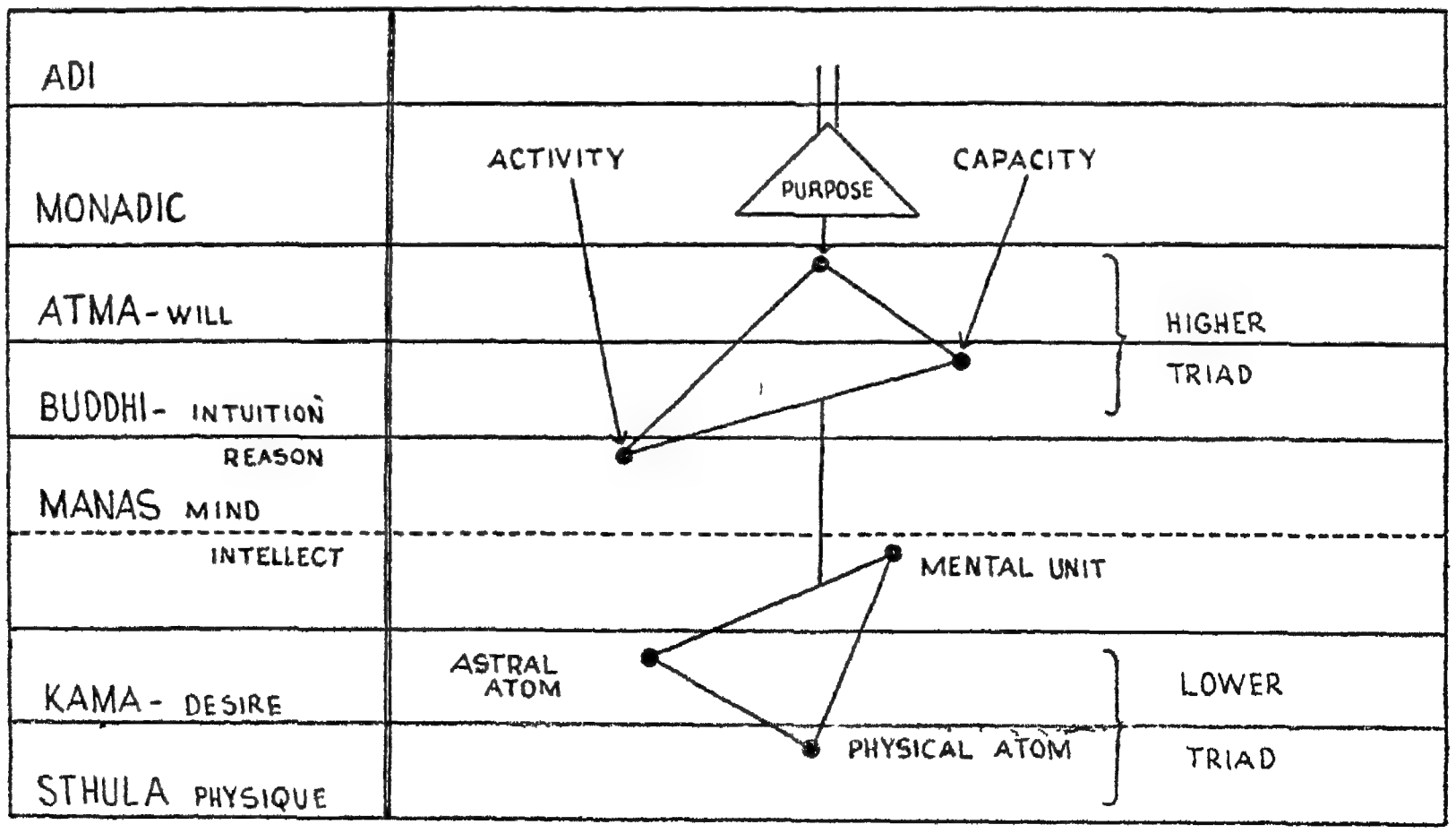


DIAGRAM 13½ (*b*)

The actual contact between the Ego and the lower triad is the result of the Tertiary Life-wave, emanating from the First Logos and producing what we call "Individualization". It can only take place when portions of a kingdom of nature have evolved at least to the lowest sub-division of the mental plane. The life of the First Logos cannot descend below the Buddhic plane in its own capacity as First Logos, but under certain circumstances there is a merging of the two life-waves and a "human" individual is the result. The analogy often used to illustrate this is a waterspout. Water in cloud formation and in a vapourized state able to float above the surface of the sea, but not in liquid form such as would cause it to fall into the sea by the action of gravity, may descend low enough to attract the surface water. There is an uprush from the sea and a waterspout forms. There are certain physical laws, which produce mechanical problems in connection with waterspouts, which should be taken as an analogy only. However, something of this kind occurs at Individualization. There is a union between the uprising, evolving stream of the Second Wave and the down-flowing stream of the First Logos.

(2)

Process of Monadic Descent into Matter

At the beginning of the work of the Solar Logos in establishing the Monads within Himself a septenary division takes place, producing seven fundamental Monadic types, each vibrating sympathetically with one of the seven planets. This sets up vibratory tendencies within the Solar Logos corresponding with the seven planetary qualities, namely:

Uranus	..	Form-shattering and renewing;
Saturn	..	Contractive, subduing;
Jupiter	..	Expansive;
Mars	..	Energetic, combative, repelling;
Earth	..	Fixative, creative, artistic;
Venus	..	Attractional, unifying;
Mercury	..	Rhythmic, adaptable.

The solar Logos expresses Himself through the Seven Planetary Logoi, and these represent the seven distinct key-notes, "rays" or basic qualities of our scheme, as above. Everything in the solar system from mineral to superhuman entity originates in one of these rays. The seven Monadic types owe their differentiation to this fundamental division of the Logos. The seven rays therefore produce seven characteristic types of Higher and Lower Triads, because the latter are manifestations of the former. It should be remembered that the High Triad of permanent atoms *is* the Monad, though "muffled", "veiled" or lessened in force and intensity by the veils of Atmic, Buddhic and Manasic matter in which the atoms are encased. The purpose of the Monad in becoming immersed in the lower planes is to learn to mould the matter of those planes to his own chosen pattern, or, as it would be more accurate to say, to cause it to respond to the Monad.

The Higher Triad having been formed from the Monad, there gradually awakens in it an impulse to become active along the lines of the

Monadic purpose behind and within it. This impulse causes sympathetic vibrations to be set up in the lower planes. The impulse might be boldly depicted symbolically as a kind of "thread", or we could call it a beam of force, thrusting out into the lower planes. In fact, in the Indian philosophies it is termed the "Sutratma", or "Thread-Self", on the analogy of a string with the permanent atoms threaded on it like beads. This line of force contacts atoms of mental matter, producing a "Mental Unit", or atomic nucleus of lower manasic matter.

These lower units, the lower triad, proceed to vibrate in tune with the Higher Triad; this process begins to affect the elementary essence of the three lower planes. The Mental Unity begins to attract aggregations of elemental essence of the Second Elemental Kingdom and the mutual vibrations cause the Mental Units to become slightly responsive. The same process occurs again on the astral and etheric planes to produce the Astral and Physical Permanent Atoms. Numbers of Mental Units may be centred in a certain aggregation of elemental essence, and this results in what might be termed a number of "mental possibilities" grouped in one aggregation of matter. This is the beginning of evolutionary activity transmitted from the Monadic Plane into the lower worlds, via the Mental Plane. The kind of matter attracted round the Mental Units is determined by the selective activity of the Monad behind them. We are thus faced with the existence of a selective agency in all this evolutionary activity—not a mere selective mechanism, but a selecting Self. We have already considered how Heisenberg's Principle of Indeterminacy has drawn scientific attention to the need for postulating some selecting agency or purpose behind cosmic evolution.

The specializing process, aided by environmental influences, causes certain mental units to separate from the main groups and thus smaller groups are formed. Eventually in some cases a single Mental Unit will be left, surrounded by mental matter. This is the preliminary for Individualization.

Let us summarize the essential points of this formation of "Group Souls". The elemental essence of which the lower triads are formed is the substance of the Third Logos in the Primary Wave. The systematic vibrational key-notes which specialize these triads into types is the nature of the Second Logos during the Secondary Outpouring. Thus the Third Logos produces the field of evolution, the Second Logos produces the stream of life evolving in it. This stream evolves through the group souls of mineral, plant and animal kingdoms, each group soul or species splitting into smaller divisions, until the downrush of the First Logos contacts one of these "souls", now specialized as a single unit, and results in an individualized "human" being. This is the true definition of Homo Sapiens, which anthropology has never satisfactorily defined. It implies an individualized soul with a single Ego behind it, responsible for its own destiny and not subordinated to any species of group instinct. This Ego is the "Reincarnating Self", repository of all experiences registered by the permanent atoms and mental units. The animal does not possess such a "soul" or Ego. It does not individually reincarnate, but returns to the Group Soul of the species and becomes merged into it.

Vibrations set up in the physical and astral atoms and the mental units by contact with physical, emotional and mental environment be-

come habits and tendencies, which are transmitted sympathetically to the Ego and thence to the Monad. The Monad thus eventually "harvests" the experience through long ages of evolutionary experience. It ultimately perfects its own latent faculties by creating instruments amid material surroundings and perfecting them, i.e. making them "perfectly" responsive to itself.

The Causal Body

This is a factor which should be understood in principle. The "Causal Body" is formed by interaction of Mental Permanent Atom and Mental Unit. The vortices of each unite to form what the Indian teachers term the Karana Sharira, or Body of Causes, so called because it is the seat of the Egoic causes of personal activity. It acts as a vehicle for the Ego. It also acts as a kind of receptacle for mental, astral and physical experiences. This means that in the case of a primitive savage very little experience has been built in and the Causal Body exists as a kind of "empty", i.e. colouress, ovoid. As the individual evolves, however, life after life, the Causal Body gathers more material from the transmissions received from the high mental and higher astral planes. By reason of its constitution only purified thought and emotion can be gathered by the Causal Body. When the individual reaches a stage of spiritual growth where he is no longer the slave of passion, but is actively engaged in higher mental and idealistic activities, then the Causal Body becomes greatly enlarged and very luminous. When the individual reaches the highest stage possible for our present humanity, the Causal Body shines out brilliantly like a sun—a minor manifestation of the life of the Solar Logos. Another name, a Greek Word, for the Causal Body is the Augoeides.

(3)

Man's Psychic Nerve-Centres

Nothing shows the evolutionary progress of mankind more than the state of man's psychic nerve-centres, which are his instruments of expression on the physical plane. Every spiritual force needs a physical instrument to express it objectively. As a result of ages of evolution man has now evolved a complex technique of expression.

We must think of a modern human being as a Self, or Higher Triad, of Atma-Buddhi-Manas, expressing itself in a triple instrument of mental-astral-physical bodies. The physical body is permeated with the Etheric Double; interpenetrating and extending all round this is the ovoid Astral Body of radiant Kamic matter; while interpenetrating both and extending further is the more rarefied Mental Body of manasic matter.

Connecting the physical organs, glands and nervous system are certain astro-etheric vortices of force. These are known as "Chakras", a word meaning "wheels", so called from the motion which these vortices possess. They are named after the part of the physical body near which they are situated. They are linked with the cerebro-spinal system and the sympathetic system and serve to transmit forces from the astral plane via the

etheric to the physical nerves, which are vitalized by etheric impulses. The neural changes of behaviourist psychology are really etheric impulses although the behaviourist is not yet aware of the fact and thinks he is dealing with something chemical.

At the base of the spine is a current of force known as the Root Chakram, which is the generator, so to speak, of the magnetic currents which flow up the spine of man as a creature of earth. The symbolism given to this force is that of the "Serpentine Fire", a rotating stream of luminous matter which vivifies the various nerve-centres. It appears to be "coiled" like a "serpent" in the Root Chakram in seven layers or bands of wave-length, sympathetically vibrating, roughly speaking, with the seven planes of matter. About three and a half of these layers are "awake" in the average human being, a fact which will be considered later.

In addition to the Root Chakram there are seven main centres, called:

Name	*Sanskrit Term*	*Location*
Root Chakram	Muladhara	Base of spine.
(1) Pelvic Chakram	Svadhisthana	Near genitals.
(2) Splenic Chakram	—	Near spleen.
(3) Solar Plexus Chakram	Manipura	Near navel.
(4) Heart Chakram	Anahata	In front of breast-bone.
(5) Throat Chakram	Vishuddha	In front of mouth and throat.
(6) Brow Chakram	Ajna	Between eyes.
(7) Crown Chakram	Brahmarandha or Sahasrara	Above top of head. (This may correspond with the "halo" seen by some artists and depicted round the head of the traditional saint.)

The chakras stand out an inch or two outside the periphery of the physical body in the Etheric Double. The Root Chakram draws energy from the Earth Logos into the human being. In it are stored seven sub-planes of force-matter, about three of which have been developed by the average human being today, as mentioned above. The first layer of force has been well developed and activated today and produces the pronounced and systematized physical sensory mechanism and perceptive faculties of the modern human being. Layer No. 2, of astral wave-length, is well developed, enabling human beings to express themselves emotionally. Layer three is awakened to a less extent and functions as thought. The fourth layer, that of Higher Manas, is only partially active today. The philosophical and inventive mind, with Intuition already beginning to function in higher mental terms, has awakened the fourth layer of this force, but its complete awakening implies a much higher faculty of Buddhi. The sixth and seventh layers are still dormant and will remain so until the 6th and 7th Root Races have developed them into activity.

The chakras are vortices of force in motion shaped like whirlpools, or petals of the convolvulus-flower. They are connected with the spinal column and cerebro-spinal system by thin lines of force which run to

certain ganglia in the spine. This force from the Earth Logos is called "Kandalini", and it vivifies the different chakras and produces characteristic effects in each centre. In the chakra there is a meeting-ground of two forces, one from outside, the other from inside the individual. The former is solar energy of the positive pole, the latter is earth-magnetism of the negative pole. This union or merging of the two kinds of force produces a typical consciousness in each chakra. The meeting of these forces sets up cross currents in the vortices. This is a kind of "friction" and produces consciousness. The Solar Force is of the Second Logos, the earth force is of the Third Logos. This is sometimes given the symbolic name of "Marriage of the Forces". The word "kandalini" is feminine and is significant of its nature, being the receptive, formative energy in nature, while the solar energy is active, creative and stimulatory. The following diagrams illustrate the above processes.

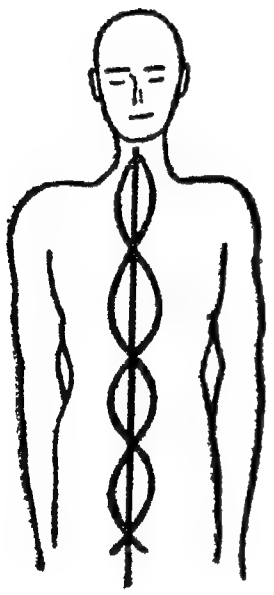


DIAGRAM 14 (*a*).

THE ETHERIC-ASTRAL SPINAL SYSTEM

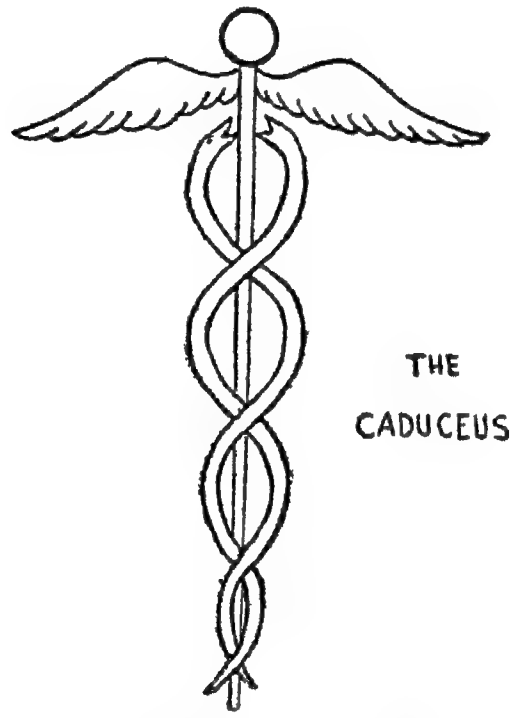


DIAGRAM 14 (*b*)

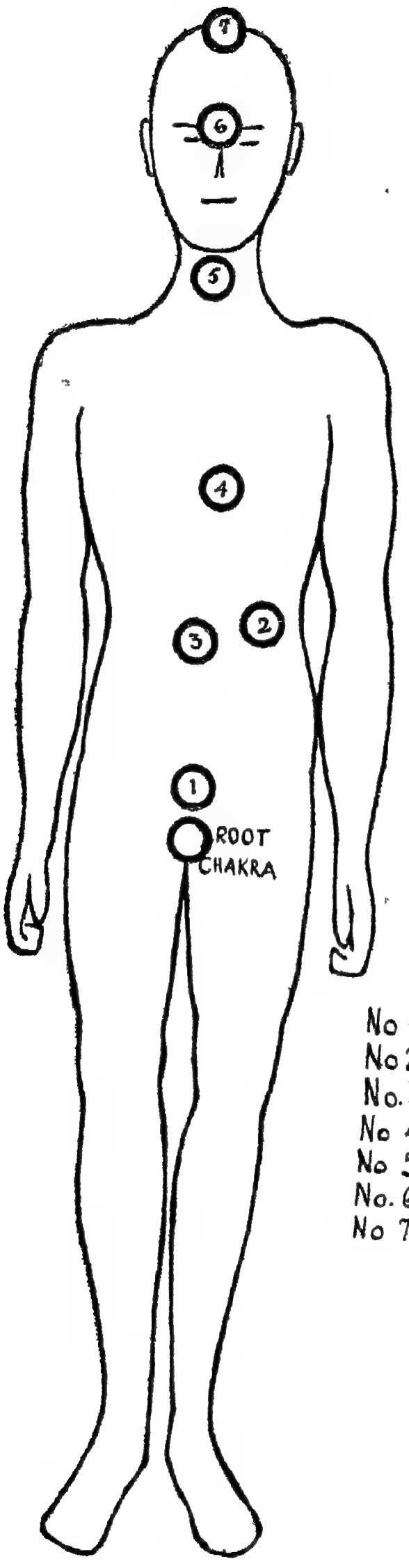
Kandalini moves in a spiral path following three channels, called "IDA", "PINGALA" and "SHUSHUMMA". These express respectively: Etheric-astral functions; mental functions; and Buddhic-atmic functions. The colour-wave-lengths are red, yellow and blue. The significance of the Caduceus is also seen. We notice the universal appearance of forces, whether cosmic, human or atomic.

(4)

THE ULTRA-GASEOUS BODIES OF MAN

(1) *The Etheric Double.*

The Etheric Double is the vital sheath, or matrix, in which the chemico-physical body, or Sthula Sharira, is embedded. It is called Linga Sharira. The cells of the physical body are animated and vitalized by the Etheric Double. The tissue-cells feed on light, which carries Prana, or solar vitality, and they also assimilate certain nutriment from food. The etheric sheath interpenetrates every cell of the physical body and carries



No 1 PELVIC
No 2 SPLENIC
No. 3 SOLAR PLEXUS
No 4 HEART
No 5 THROAT
No. 6 BROW
No 7 CROWN

DIAGRAM 14 (*c*)

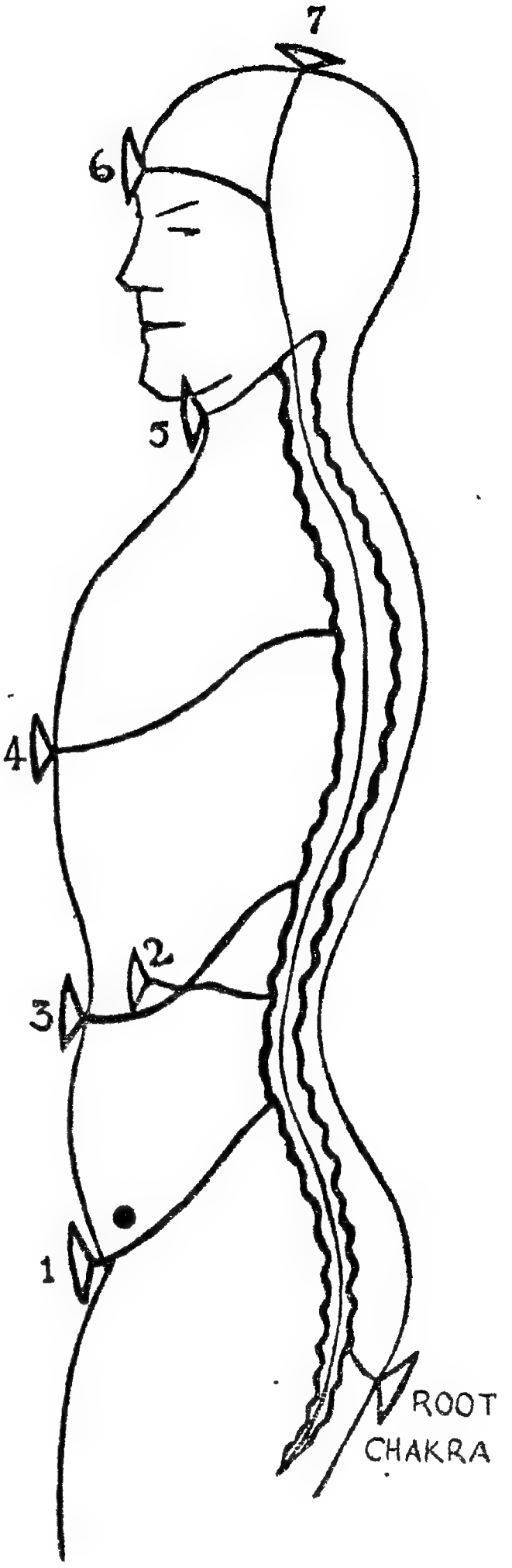


DIAGRAM 14 (*d*)

the vitality which keep the physical tissues in a "living" state. As soon as the etheric counterpart of any portion of the physical body is withdrawn completely, that portion starts to decay, as at death. Under anaesthetics, or when an individual is asleep normally, only certain atomic and sub-atomic ethers are withdrawn. This causes physical unconsciousness and insensitivity, but not death, as the chemical ethers remain to carry on the work of vitalizing the cells. Under hypnosis part of the etheric double is withdrawn and in some cases the corresponding part of the hypnotizer's etheric double is substituted.

This division of the Etheric Double takes place between two frequency-bands, the first that of the "Health Aura", or the lower sub-planes of the etheric plane; the second that of the memorizing functions, the higher ethers.

. The Health Aura is a very pale rose-coloured emanation observed to stand out all round the edge of the physical body an inch or two. This specializes solar vitality, or prana, which accompanies breathing. In health the aura appears as a band or "ribbon" of darting etheric rays giving the effect of a strip of light. In good health the rays emanate from inside the physical body, or appear to do so. In reality the etheric double is independent of the physical body, which is its effect, not its cause. The rays appear to emanate from the body and pass to the circumference and around the aura. They should flow clockwise, up the right side and down the left. In bad health, or when vitality is low, the rays appear to droop all round. It is then possible to infuse etheric and super-etheric atoms from a healthy aura into the unhealthy one and so restore vitality. This is the process known as "laying on of hands", as in magnetic and spiritual healing, although there are several varieties of "spiritual" healing, each with its own methods. The main difference between magnetic healing and hypnosis is that in the first case only the lower, chemical ethers are infused; in the latter the higher atomic ethers which affect consciousness. If one holds the hands an inch or two apart over a dark background it is often possible for ordinary persons, without development of E.S.P., to see a film of etheric radiation emerging from the finger-tips and between the fingers. Rays jump across the gap between the fingers, like magneto-sparks. They can be drawn out by moving the fingers further apart, much as elastic is drawn out by stretching. This etheric matter is of physical type, of the ultra-gaseous range. It constitutes the "ectoplasm" or "teleplasm" which the Society for Psychical Research has discovered to emanate from certain persons when in a trance, and possibly provides the matter which embodies "spirits" of dead persons at spiritualistic seances.

(2) *The Astral Body.*

"Astral" is not a very definite term. It means "starry", or radiant. It is usually applied to the body of Kamic matter, next in range to the physical, but is sometimes used to mean the whole mental, emotional, etheric group of bodies.

The Kamic Body acts as

(i) A vehicle of consciousness;

(ii) A link between mind and body to transmute sensory perceptions into conations.

During physical life the Astral Body, limiting this term to the vehicle of Kamic matter, appears to E.S.P. as an ovoid of whirling coloured radiations, being somewhat broader at the bottom than the top in most normal human beings of the present time. The lower part contains the lower frequency bands and darker shades. This line of division in most people of the present race comes a little above the waistline, and, as an illustration of this fact, the ancient Egyptian Mystery-School pupils in their ceremonies used to wear a belt of magnetized jewels round the waist to act as a kind of resistance against the passage of Kamic matter of low wavelength into the upper part of the astral aura. This was part of the scientific knowledge of the Mystery-Schools, which has not yet been rediscovered by modern science after being suppressed and lost during the Dark Ages, after Gnosticism was declared heretical by the Church.

In a modern cultured human being the upper part of the astral aura contains bright colours of pleasant hue—rose, gold, green, violet and blue. In the savage the colours are crude: there is a predominance of reddish-brown and dark green. The forces do not produce a symmetrical pattern, but jagged flashes as in the astral body of an animal. The astral characteristic is rajas, as that of the physical body is tamas. Astral matter responds readily to thought, much more so than etheric matter, which is more sluggish. The fact that etheric matter does respond to thought, particularly subconscious mentation of the habit-variety, is seen in the way human features change under prolonged mental habits. Phrenology is based on the fact that a certain mental temperament produces a certain type of physiognomy and facial expression.

The four psychological primary colours are—red, yellow, green, blue.

Red is the astral colour of energy, stimulus, passion.

Yellow is the colour of thought and mentation, also nervous activity.

Green is the harmonizing colour. It is a sign of adaptability. Blue-green is an indicator of sympathetic feelings.

Blue is the indicator of idealistic and religious emotion. Grey-blue denotes religious feeling activated by fear.

Black denotes malice and murderous hatred. Dull brown is the colour of selfishness. Reddish-brown is the colour of greed. Brick-red, with dark shading, is the colour of sensuality. Scarlet indicates irritation and is in speckled bands or "spots". Very bright bands of scarlet denote anger aroused by some ideal emotion, especially if there is a flame-colour in it.

Livid green indicates jealousy. Violet indicates spiritual emotions. Indigo is the colour of inhibited desires and sober feelings. An astral body of this prevailing hue would not indicate an energetic type, but a more reflective, contemplative character. Patches of grey in the aura would mean emotions of worry, fear, etc.

Pale blue is gentle and peaceful as an astral indicator.

Grey-green means deceit.

Red, the colour of energy, is sublimated into rose. The latter indicates affectionate feeling. The undertones measure the degree of unselfishness.

Yellow-orange denotes pride; chrome yellow is the colour of objective-thought moulding astral matter in tune with it. Bright primrose yellow indicates refined, intellectual emotion, while golden light in the aura

shows spiritual and mathematical thought, reaching up into Buddhi. Pure mathematics would produce effects in the Mental Body rather than the Astral, while spiritual thought would almost certainly affect the higher emotions as well.

The ultra-violet band of the astral range indicates psychic faculties of a spiritual quality, whereas infra-red denotes low psychic faculties used for selfish ends.

The objective of spiritual aspiration is to cause the Astral Body to become a replica, in astral matter, of the Mental Body. It is impossible to separate the various bodies of man one from another, as an agitation of one affects the others, but it is necessary to analyse them for purposes of study.

The Astral Body may act as a vehicle of consciousness, so that the Ego can travel in the astral world. Unless the atomic sub-division of the Etheric Double accompanies it, there will be no memory of this in the physical brain. The Astral Body has a system of astral chakras which motivate the etheric chakras. Between them is an etheric "web" which prevents astral vibrations from manifesting directly through the chakras. This web may be destroyed by various drugs, or by alcohol in excess, or by some kinds of yogic practices; in which case astral vibrations will flow through, and we get cases of "hallucination", "delirium tremens", etc. Where the web is acted on by coherent thought, as in meditation of a spiritual kind, and where the emotions are purified by training, a rational perception of astral conditions is developed. For instance, when the Throat Chakra is "opened" by Kandalini penetrating it under the control of the subject's own will-power (or under that of a teacher), the result is "clairaudience", or Extra-Sensory Perception of an acoustic type. It is then possible to communicate with astral entities in terms of astral "sounds", but of course these are not audible in the physical sense, as they are not vibrations of the physical air. When the Brow Chakra is opened by the same means visual perception is brought into operation and astral entities can be seen. The coherence and accuracy of the perceptions depends on the degree of self-control and accuracy developed by the subject.

It is probable that the matter of the Astral Body responds directly to stellar and planetary magnetism, so that the passing planetary aspects produce direct variations in the currents of the Astral Body. This may account for the fact that feelings of depression, or the reverse, often arrive without any logical reason. We call them subconscious conditions, because we have not originated them deliberately and do not know their immediate origin. The fact is that these subconscious situations can usually be measured and found to synchronize almost exactly with some progressed direction or transit in the astrological chart of the subject. The coincidences are so regular that it is impossible to ignore their implications, unless we have some personal motive in doing so.

An item of news broadcast from Melbourne, Australia, in September 1942, shows the compensatory development of psychic perceptions by those who lack one of the normal senses: "At G——, a blind father and his two blind sons overpowered and held an intruder whom they discovered in their home. The captors were Mr. S—— and his sons C——

and K——. One of the sons said he could "feel the shadow" of the man and punched it. . . ."

No doubt this was the intruder's astral body which the blind man said he could "feel".

The Mental Body

The Mental Body and "Mind" are not exactly synonymous. Mentation is the faculty of the Self in producing modifications of manasic matter. The Mental Body is that vehicle of manasic matter which interpenetrates the astral and physical bodies. This body is an ovoid of finer matter than the astral, extending somewhat beyond the periphery of the latter. Its shape varies with the mental capacity of the Ego. Primitive types have irregular shaped mental bodies. It exhibits colours like the Astral Body, but rather more refined, as if on a "higher octave". It also contains forms, some geometrical, others in the shape of objects and persons visualized by the subject. Manasic matter responds almost instantaneously to thought and assumes forms of kama-manasic matter, which persist for varying lengths of time after the thought has ceased. The matter of the higher manasic levels does not maintain form once the thought is withdrawn. This matter mostly assumes symbolic and geometrical patterns, the forms of Ideas. These are the "Ideas" of Platonic and Pythagorean philosophy. Such forms may be directed by the Will towards another mental body, where they discharge themselves if there is any manasic matter of a similar wave-length present. In this way they produce what we call "Mental Suggestion": they create similar forms in the other mental body. This is the rationale of "Telepathy"; also this factor enters into what has been called "black magic" of the hypnotic-suggestive variety. A thought-form of a certain frequency-rate projected at another mental body in which there is no matter of the same wave-length returns to its sender and releases its energy there. The best protection against the destructive effects of malicious thought (which underlies "gossip") is therefore to fill the mind with manasic matter of a high-frequency rate. Many people make themselves ill with the malicious thought-forces which they are radiating, and which return on themselves. This is especially the case where emotion is brought into operation in the astral body.

All the matter of the bodies of man is composed of atoms of one of the seven basic categories, variations of tamas, rajas and sattva. These seven qualities are governed by the seven Planetary Logoi, each type of matter being the vehicle of one of them. This is the basis of Astro-Science. For instance, Mars produces modifications in the lowest sub-plane of each plane and "overrules" the whole astral plane as well, though particularly the 7th sub-plane. Mars produces modifications in the red frequency-bands, Mercury in the yellow, etc. The exact synchronization between the Planetary Logoi and the planes and types of human being is not known yet, except in the higher Mystery Schools, where it is still regarded as a dangerous piece of knowledge to be kept secret until humanity evolves a little further along the path of moral development. Once the exact mode of synchronizing planets and planes and Monadic types is dis-

covered the application of this knowledge in chemistry and physics would soon follow, and the possibilities of misuse are too obvious.

The Causal Body

This has already been considered in this chapter and need not be dealt with again. The Causal Body is the centre of Egoic activity from life to life during the whole of the series of physical incarnations. Its faculties are built in by experience in the lower planes through the permanent atoms. Where a faculty is strongly developed in the Causal Body it makes it hard for the opposite quality to be exhibited in the lower bodies, but where there is a "gap" or lack of faculty of any kind in the Causal Body there is a negative tendency in the lower bodies, which may assume the form of a "vice".

We see, then, that man is not his physical, astral, mental bodies, but the Monad, the Self, which builds and uses the lower bodies as instruments for its experience.

CHAPTER VI

(I)

THE LAW OF PERIODICITY

We have considered the first fundamental principle of metaphysical science, namely that "Matter" is the field of evolution of "Spirit"—with the concurrent principle of the sub-divisions of matter into planes of activity. We now come to deal with the second principle of occultism, called the Law of Periodicity.

Science has discovered in its own way that Periodicity is the basis of all material activity. The universe is the product of solar energy, which is wavular in its motion. Energy-waves can be measured in terms of (*a*) wave-lengths, or the distances between crests; and (*b*) frequency, or the number of waves passing a given point in a given time. The law of periodicity applies to all matter and energy. It applies not only to atomic conditions but to all cycles of time—the seasons; the ebb and flow of tides, both fluidic and electric; the rise and fall of mass-movements, whether of particles, psychic or political; and also the oscillatory process by which the seven worlds are brought into being and systematized—all of which are determined by astronomical laws.

This introduces the second principle in occult science, that involution and evolution both occur in waves of ebb and flow. The Secondary wave of energy which, as we have seen, systematizes the seven worlds of matter, ebbs and flows seven times in each Chain, three and a half times "down" or "outwards" and three and a half times "up" or "inwards". This is the main characteristic of the secondary process, namely duality, balance, periodic oscillation between two poles. In the whole of its journey from Adi to Sthula and back to Adi it is constantly manifesting

this periodic law which underlies the whole of "System" or Logos, as a characteristic principle.

We see the law of periodicity scientifically demonstrated in Mendeleyev's "Periodic Law of the Elements"; in Lothar Meyer's "Periodicity of Atomic Volumes"; and in the septenary grouping of the mineral Crystal Systems—Triclinic, Monoclinic, Rhombic, Tetragonal, Trigonal, Hexagonal and Cubic. The septenary musical scale and colour-spectrum also expresses this law. Light-waves and sound-vibrations follow the periodic law. All progress in nature is marked by rhythmic rise and fall, growth and decay, materialization and de-materialization, or "spiritualization".

This law operates in the production of order and consciousness in the seven planes, as we have seen. When the Secondary Wave reaches the limit of its main downward tendency it begins to return on itself. This descent and return process is a vast "Out-breathing" and "In-breathing" of the Logos.

(2)

The Periodic Law of Reincarnation

This ebb and flow, so far as the human kingdom is concerned, manifests in the Law of Reincarnation, by which the individual Self incarnates in a series of physical personalities, flowing out into each physical birth and ebbing back at each "death"; and thus progressing towards that relative perfection which the Universal Spirit is evolving by its general outflow into matter. Reincarnation is not contrary to, but a part of, the natural order of things.

Stage 4, it will be noticed, occupies a Chain of worlds from the manasic to the physical. This represents the field of evolution for the average human being of this, the 4th Round of the 4th Chain. Human beings of our type function between these two worlds, between the manasic and physical—and reincarnation is the process whereby this comes about. Between physical death and birth the human being passes through the astral and mental worlds, building into the astral and mental permanent atoms the experiences, or vibratory tendencies, which have modified the astral and mental bodies during physical life—in other words, the prevailing desires and thoughts. The cycle of reincarnation is an example of the Law of Periodicity operating in the case of the individual. Its process is as follows:

At physical death the Ego withdraws from the physical vehicle usually by shifting its focus of consciousness into the Etheric Double. This is the Sheath that is known in the Sanskrit as the LINGA SHARIRA, as the dense body of chemico-physical matter is called the LINGA STHULA. Once focused in the Etheric Double, the Ego withdraws into a different rate of vibration. The Etheric Double usually emerges in a spiral movement through the sutures between the parietal and occipital bones. The physical nerve-forces which have established paths in the nervous system are contained in the Physical Permanent Atom, which is withdrawn with the Etheric Double. This provides a centre of storage of the physical experiences and tendencies of the past life. In the Permanent

Atom are stored all the physical nerve-paths of all past lives. This is the real explanation of Jung's phylogenetic theories, that every human being is the heir of all racial experiences through which mankind has passed.

The Etheric Double remains for a short time connected to the dense body by a thread of etheric matter, usually known as the "Silver Cord". This is connected with the Seed Atom situated in the etheric heart. Its rupture implies death. During ordinary sleep most human beings withdraw from the physical body in the above way, but remain connected with it through this Silver Cord. Experiments have been carried out to show that animals and humans lose weight at the moment of death, suggesting that the Etheric Double possesses a certain slight weight.

For a short time after leaving the dense body the Ego is occupied in a kind of "panorama", or review of the past life, which is etched into the etheric memory in the atomic sub-plane. The whole content of the subconscious mind is thus reviewed, but without feeling at this time. This period of review lasts for any time up to two or three days, depending on differences of temperament. At its ending, the Etheric Double is then vacated by the Ego, which then occupies the Astral Body.

This withdrawal is again accompanied by the extraction of the Permanent Atom, which thus contains the nerve-paths and traces of the past life. These will provide habit-attractions in the next life and become built into the new physical body as tendencies.

The Ego finds itself embodied in the Astral Body which it has built by its prevailing desires and emotions of the past life. The coarsest astral matter becomes established at the periphery of the Astral Body and this constitutes the individual's condition of existence at the outset in the astral plane. If the prevailing desires were extremely coarse and bestial, then matter of the lowest sub-plane will make up the Astral Body and the individual will be imprisoned in this substance, which naturally locates itself within the earth's surface. Hence the tradition of a "hell" below the earth. Whatever the predominant type of astral matter may be, to the appropriate sub-plane the Ego is attracted in its Astral Body.

In the Astral World the matter of the Astral Body is gradually dissipated. Its very nature being rajasic, it naturally tends to dissipate itself in motion, until eventually only the Astral Permanent Atom remains, with all the astral tendencies in it. This wearing-out process is probably the state called "Purgatory" in orthodox religion. Desire is burnt out by having no physical sensory mechanism with which to express itself. The feelings with which this is experienced is established as a "trace-system" in the Astral Seed-Atom and acts in the form of "conscience" during subsequent lives. Also the events of the past life which were reviewed without feeling during the time of focusing in the Etheric Double are lived through in the astral world and become subject to the feelings of that plane. This brings a sense of joy or of suffering as the case may be.

Eventually the Ego becomes focused in the Mental Body composed of the matter of whatever sub-planes were built into it during life. The Ego is now wrapped in his own thought-forms and his environment is that which he himself creates by thought. This is sometimes called the "Heaven-World". In Tibet it is known as "Devachan". The Ego is absorbed in whatever thought-forms are appropriate to his past condition. Plans thought out during life are contemplated and lived out in creative

thought. This affects subsequent mental life in the next incarnation. This is due to the fact that the Mental Plane is the world of Archetypal Forces, patterns of the lower worlds.

The totality of experience in the Mental Body during the past life is established in the Mental Permanent Atom. There are thus three established tendencies—mental, astral and physical. These Permanent Atoms constitute the nuclei of subsequent mental, astral and physical bodies, so that in the next incarnation the vehicles used by the Ego will not be fortuitous, but according to the type of force generated in the past. The whole process is, as one would expect, subject to Law.

After the mental plane has expressed all the habits of the past life and expended its energy, the Ego withdraws into its own natural state, the "Causal Body" of Manas. (This will be considered later.) In this state it extracts the total experiences which are registered, as it were, in the Permanent Atoms and builds these into the Monad. In this way the Monad objectifies its latent possibilities by extracting the experience of each incarnation. The experience of physical existence is built into the Causal Body as Faculty of Action or Technique; that of the Astral Body is built in as Conscience, or Right Feeling; that of the Mental Atom becomes Mental Faculty. Thus the Causal Body develops from nescience to omniscience, from emptiness to fullness, so to speak.

This mental activity by millions of human Egos in the Mental plane between lives affects the Archetypes of earth; and this gradually brings about changes, not only in the earth's surface and contours, but in human physical surroundings. Evolution is thus increased in tempo: and the Ego creates in mental matter the necessary Archetypes for expression in his next incarnation.

In due course the Law of Periodicity comes into operation and the Ego begins to re-orient his attention towards another incarnation. The swing away from physical life, which commenced at death, turns back towards a new birth, for fresh physical experience. This is called "TRISHNA", or Desire for Experience. Fresh possibilities become visualized in the matter of higher manas, and these draw the Ego's attention. Then the new cycle of incarnation begins. The Ego commences to "dip" once more into matter—to attract matter of lower planes to itself in order to work out the possibilities envisaged. Matter of the successive planes is attracted to the Permanent Atoms, and the Ego draws towards the physical world into birth. Entities more highly evolved than humanity assist in this process, and it is their way of self-expression. They do not lay down any whimsical rules as to how the Ego's new vehicles will be built. They merely utilize the material which the Permanent Atoms attract to themselves by the law of "Karma", or cause and effect. The Ego reaps as he has sown. He acquires whatever type of vehicles he has earned for himself through the Permanent Atoms, with this proviso, that there is always opportunity for original, creative activity on the part of the Ego, which, being ultimately divine, has all the possibilities of creative genius latent. This constitutes the "freewill" about which materialists argue. Man is not simply the result of certain blind forces, but of his own self-exercised choice. He chooses his pleasure or pain, joy or sorrow; and the main purpose of incarnation is not pleasure,

but EXPERIENCE. It is this for which the Monad has taken all this trouble in incarnating and preparing vehicles for itself.

The Ego is then drawn into physical incarnation through the agency of the human mother, whose ovum is fertilized by the male spermatozoa. The mother's Astral Body activates the newly impregnated ovum for about three weeks, after which the Ego attaches itself to the embryo and physical processes of birth begin.

It will be seen that birth environment is not a matter of chance, but the working out of a law of cause and effect. Tendencies to disease are not merely inherited from the parents, but are the results of past action on the part of the Ego itself. This knowledge does away with all idea of chance in the working out of destiny and makes every individual responsible for his own actions. It also puts morality on a rational basis.

The new vehicles of the Ego develop according to the law of Periodicity. The physical and etheric bodies develop during the first seven years of life approximately. Differences of individual temperament produce variations. The Astral Body develops up to about the fourteenth year, after which the child's emotional psychology is established. By about twenty-one the Mental Body is established, and this coincides with what we call "majority". It is the legal age of responsibility. The mentality may or may not develop after this age, but if it does there will be a period of "second growth" to about 42, after which comes the "change of life". The mental prime is reached and then the individual's forces weaken into old age and death. These ages correspond with certain regular astrological cycles, as we shall see when considering the subject of Astro-Science. Students of Astro-Science and Astro-Psychology will realize that the age 42 corresponds with the transits of Saturn and Uranus over the opposition of their natal places.

This is the universal law of Periodicity operating in the Cosmos and in man—from which came the ancient Egyptian Axiom of Hermes, "as above, so below" and the Greek correspondence between the "MACROCOSM" and "MICROCOSM". This is the truth underlying Gestalt Psychology.

CHAPTER VII

ASTRO-METAPHYSICS

(I)

The Septenary Basis of the Solar System

Science has discovered that the universe is the product of solar energy. Occultism explains that this energy has a septenary basis, called the Seven Planetary Logoi, or systemic principles. The Solar Logos manifests through His seven rays or Logoi. These take the form of magnetic fields localized in the planets. Everything in the solar system is a specialization of one or more of the planetary magnetic rays. As far as the earth is concerned, all its kingdoms of nature contain variations of these seven rays. There are seven basic mineral categories, as, for instance the seven crystalline forms, the triclinic, monoclinic, rhombic, tetragonal, trigonal,

hexagonal and cubic, culminating in the seven "ray-jewels", or groups of precious stones—diamond, sapphire, emerald, hyacinth, topaz, ruby and amethyst.

The vegetable and animal kingdoms have similar divisions, although the cross-species become more complicated. In the human kingdom seven main types can also be discerned, although the complexity is still further increased by the human selective faculty.

There are seven musical notes, seven visible colours in the spectrum, seven basic archetypal forms. The Platonic Solids are an example of archetypal forms. All of the above originate in the One Life-stream, in the Seven Planetary Logoi, which are expressions of the Logos. It will therefore be understood that the Logoi infuse the typical qualities and characteristics of every kind of system.

The septenary basis is the sum of the two mathematical factors 3 and 4. There are three basic aspects of Spirit, or Cause, and in addition the fourth factor, Matter, exhibits the three qualities tamas, rajas, sattva, plus their combination. These spiritual-material factors total seven.

Rays 1, 2, 3, are spiritual and causal;

Rays 3, 5, 6, 7 are mundane and effectual;

Ray 5 is mental in its orientation; Ray 6 is emotional; Ray 7 is physical in its orientation, while Ray 4 is the point of union between Spirit and Matter.

The visible planets are not the direct instruments of cause, but are localizations of the seven systemic principles in the nature of things. In mechanical terms (which are most easily comprehended by the mass-mind of today) they might be classified as follows. (It should always be remembered, however, that they do not represent mechanics in themselves, but are metaphysical logisms, or principles, which take form in physical matter as mechanics.)

Mercury ☿

The common factor of vibration underlying everything. If the Sun represents the fundamental universal principle of radiation or motion, then Mercury is the "carrier-wave" or principle of wave-frequency.

Venus ♀

Centripetal force, the principle of "pull". This is the principle underlying all unification, attachment and group-formation. It works out in human affairs as "loyalties", industrious group-activity, "love", union, co-operation.

Earth ⊕

This is the principle of Fixation and productive, structural "formativeness". It stands for conflict between Spirit and Matter, in which the latter represents fixation and resistance to change. This very inertia enables the technician to build material forms and thus to portray Spirit (which is intangible) in material forms of beauty (which remain as agents of conservation). The Moon acts as the Earth's receptacle of planetary magnetism, collects and distributes it in a regular rhythm during the four lunar phases. Thus the Moon is a kind of "representative" of the Earth so far as the other planets are concerned.

Mars ♂

This is the reverse of Venus and stands for centrifugal force, the tendency away from a centre. It is the principle of "push" as distinct from "pull". It works out in human affairs as energy, combat, impulse.

Jupiter ♃

Expansion and evaporation. This is the principle of enlargement on the analogy of gaseous expansion under an increase of temperature. The atoms of the gas tend to occupy a greater space and exert pressure. Also heat tends to vaporize liquids. This works out in human affairs as "goodwill", benevolence, aspiration and idealism.

Saturn ♄

These two symbols of Saturn and Jupiter are reversed. Saturn is Contraction. The analogy is that of cold, which contracts metals as the temperature decreases. This is the materializing, hardening, solidifying tendency, which causes a lowering of frequency-rate. This point is important and significant, because *it represents the whole principle of materialization*, meaning reduction of Spirit to Matter in terms of lowered tempo. It is the first stage of "descent" of the Second Logos into matter in what is termed the "Saturn" Chain. As such it represents the "time-factor" by which eternal Spirit is confined in time-sequences. It represents not only lowering of tempo and of temperature, but of intensity, and also reduction of extent. If Spirit is symbolized by Fire, then cold symbolizes Matter, which is inert and tends to crystallize. In this sense Saturn is said to "govern" the mineral kingdom. The ancients, knowing this nature of Saturn, called it "Chronos, the God of Time".

In human affairs Saturn works out as restriction, suffering, conscientiousness, concentration. These are time-factors, because all emotional expansion or contraction depends on beginnings and endings—either a sense of "moreness" follows one of "less-ness", or vice versa. Therefore, when Mrs. Jones suffers from bunions and an astrologer attributes this to the influence of Saturn, he may be quite right, because these planetary magnetics are universal principles and act everywhere on large or small scales.

Saturn is called the "Ring-Pass-Not". It is the limit of the solar system from the point of view of material forms. Uranus' orbit is outside Saturn and the former causes disintegration of forms. Occultly speaking, no soul can reach certain initiations which require an expansion of consciousness without his whole mode of life being brought under the contractive force of Saturn. Saturn is not only the tester of real spiritual values, but in a more mundane sense "Father Time" is the judge of true merit. Quality lasts.

Uranus ♅

Uranus is called "The Awakener". It represents the principle of explosion, meaning release of confined energies. This is very significant. Saturn bottles up and confines energy in forms: Uranus shatters them and releases the energy. A high-explosive

is chemical energy confined in the radicals of certain compounds such as Tri-Nitro-Toluene, etc. In human affairs Uranus works out as sudden or unexpected changes—opportunities of expressing faculties developed under Saturnine limitations. Hence Uranus is also called the "Initiator", because it represents the act of releasing spiritual energies and capacities which have "passed the test of Saturn". Intuition is needed to understand the real significance of these principles. Older racial types which have little intuitional development will probably fail to discern what is implied, and will continue to denounce Astrology as "superstition".

Uranus is also called the "Magician" (a term actually applied to this planet by Gustav Holst in his celebrated *Planets Suite*). The Magician is one who generates occult force by creating astral forms by rhythmic sounds and thought-power, and then shattering them. This is the effect of what we call "ritual". The present "uranian" age now beginning is releasing energy by means of the shattering effects of "jazz". This has a releasing effect not only on the mind, but also on those astral-mental archetypal forms which have been created by past races and become fixated into "dogmas" and social complexes and conventions.

Neptune ♆ and *Pluto* ♇ or P|, which have distant orbits round the Sun, are probably not actual natives of our system. By Bode's Law of the proportional distances of the planetary orbits Neptune is out of proportion.

A further evidence that the human kingdom represents the meeting-ground between the spiritual orders of life and material states is found in the following general sympathy between the seven planets and the kingdoms of nature. The planets between the Earth and Sun "govern" (i.e. provide the focusing points for) super-human kingdoms: those beyond the Earth's orbit govern the sub-human kingdoms. The Earth dominates the human species.

Sun (the planet occulted by our physical Sun)	Link with Cosmic Entities.
Mercury	A-rupa Devas (Solar Entities with fluctuating forms).
Venus	Rupa Devas (Manasic Angels).
Earth	Human Kingdom (tamas-rajas-sattva).
Mars	Animal Kingdom (rajas).
Jupiter	Plant Kingdom (sattva).
Saturn	Mineral Kingdom (tamas).

It will be remembered that in the table of characteristics of the planets Saturn governs the principle of contraction characteristic of the mineral kingdom and its inertia; Jupiter governs expansion, and this is the characteristic of the whole plant kingdom, namely luxuriant growth. Mars governs rajas, centrifugal force, combat, desire, which is the characteristic of the animal kingdom. Earth governs the principle of germination, i.e. Spirit fecundating Matter. This is the characteristic of the Human Kingdom in which Spirit conflicts with Matter and vivifies it. Venus governs the principle of centripetal force, unification, etc., and this expresses itself in the Rupa Devas, which are Solar Angels using homo-

geneous forms which tend to perpetuate themselves and blend into sympathetic groups. These Rupa Devas "inspire" or provide the unifying impulses behind and within human group activity and industry. Venus in a birth chart emphasizes this blending tendency in the character of the native. Mercury is a higher mental influence without fixed forms. The Arupa Devas are mercurial and adopt whatever forms are most suitable according to the vibrations of the occasion. The Solar Angels, localized in the intra-solar planet sometimes called "Vulcan", animate the whole of our solar system and represent the Monadic life behind human individuality. They are an embodiment of the Solar Logos, which is the peak-point of our solar-systemic consciousness. They also link our solar system with the Cosmic Entities of other systems and beyond. That is why our "precessional cycles" introduce changes in conditions throughout the system, as the Sun and planets move round a more distant centre.

The seven planets are significant of the seven human types of Monad—each Monadic group being of one of the basic Logoic types. In occultism they are often called Seven "Rays". It should be distinctly understood that no definite knowledge has yet been publicly given out as to the exact planetary location of the "Lords of the Seven Rays". The following suggest certain astro-psychological correspondences between the Planetary Logoi and human *mundane* types. This does not necessarily refer to the Monadic type, because this is a matter of individual discovery.

1st Ray; Saturn.
: The Monarch, Subduer, Ruler by means of set forms of obedience to established authority. In another sense the Man of Will, or Raja Yogi, who subdues his own lower nature by systematic training.

2nd Ray; Venus.
: The Philanthropist. The industrious server and lover of men. The Christ-type. The man of wisdom, or Karma Yogi. The type which works in groups, the loyalist.

3rd Ray; Mercury.
: The adaptable type. The active, mental, organizer. This type readily expresses itself in modes used by the other categories.

4th Ray; Earth.
: The Artistic Type, able to create material forms expressing spiritual values, beauty, etc. The Technician or Craftsman. The Symbolist and Dramatic Ritualist as distinct from the Occult Ritualist or "Magician". Freemasonry employs 4th Ray symbols. Technology is essentially a 4th Ray development.

5th Ray; Jupiter.
: The searcher-after-truth, scientist or philosopher, more particularly the latter. An idealist type expressing itself expansively either in knowledge or social group-expansion. (More light, more knowledge, more and better instruments.)

6th Ray; Mars.
: The Devotee-Fanatic. The object-worshipper. The militant religious and partisan. "Be my brother, or I will batter you to death." The difference between Venus and Mars loyalties is that the former works for the group, while the latter tries to force others to work for it.

7th Ray; Uranus.

The Magician, Occultist, Research Chemist and Electrician. The force-generator and power-worker. The Reformer. (Uranus shatters forms and releases their energies, as mentioned above.)

Most people exhibit a mixture of the above qualities in their mundane personalities, but, as Monads, all are of one or another basic type. This, as we have already pointed out, is something which the individual can only discover for himself when he reaches union with his own Monad. The problem is therefore beyond the need for general solution for a very long time.

(2)

The Material Field

When we come to the astro-magnetic field of evolution we find a different sub-division. We have seen that there are three causal factors and four mundane. The three causal factors operating in each of the four mundane produce twelve (or three times four). These factors are seen in the twelve zodiacal signs, which in the astrological sense represent the Ecliptic, or earth's path round the Sun which is the same for purposes of calculation as the sun's apparent path round the earth). The astrological signs are not the same as the twelve constellations of astronomy, which represent the Celestial Equator. The connection between them will be seen later. The twelve signs, from the mundane point of view, are twelve equal divisions in the magnetic belt

(*a*) round our earth;

(*b*) in the earth's orbit round the Sun.

(*a*) is diurnal and represents the changed face which the Earth presents to the Sun as it revolves on its own axis in twenty-four hours;

(*b*) is annual and represents the position of the Earth in relation to the Sun's magnetic belt as the Earth moves round the Sun in about 365¼ days. It is possible that the zodiacal constellations of astronomy have some connection with the orbit of our solar system round a more distant centre. That would mean that the Constellations are the magnetic belt of that distant centre and through which our whole solar system moves. The cycles of this motion are about 26,000 years of solar time for the complete revolution, which would mean that the Sun (representing our system) would take about 2160 years to pass through each sign. But as the Constellations do not appear equal, this may cause variations. Hence the uncertainty among astrologers as to the exact time of beginning and ending of what are called "precessional cycles". This movement of our solar system round a more distant centre causes variation in the angle of the Earth's polar axis with the Pole Star. This causes "precession of the equinoxes".

The evolutionary cycles of the human life-wave are explainable in astrological terms as follows:

It will be remembered that the 4th Chain represents the genesis, culmination and decay of our present solar system from nebula to death. During the first three Rounds of the 4th Chain that wave of the Second Logos which represents the "human" kingdom today passed through

three stages roughly corresponding in principle to the three present sub-human kingdoms. In Round 1 the wave passed through the unconscious "mineral" stage; in Round 2 the "plant" stage; in Round 3 the "animal", or negative-group, stage. These correspond with reflected conditions of Atma-Buddhi-Manas, or Sat-Ananda-Chit, as they are alternately called. Atma-Sat is Will, and functions through the deepest mineral or tamas state; Buddhi-Ananda awakens the plant, growth, or germinal emotion-state; Manas-Chit awakens the germ of intelligent mind. This process might be illustrated by the diagrammatic spiral (also the Caduceus and in the diagram of the Ultimate Atom), viz:

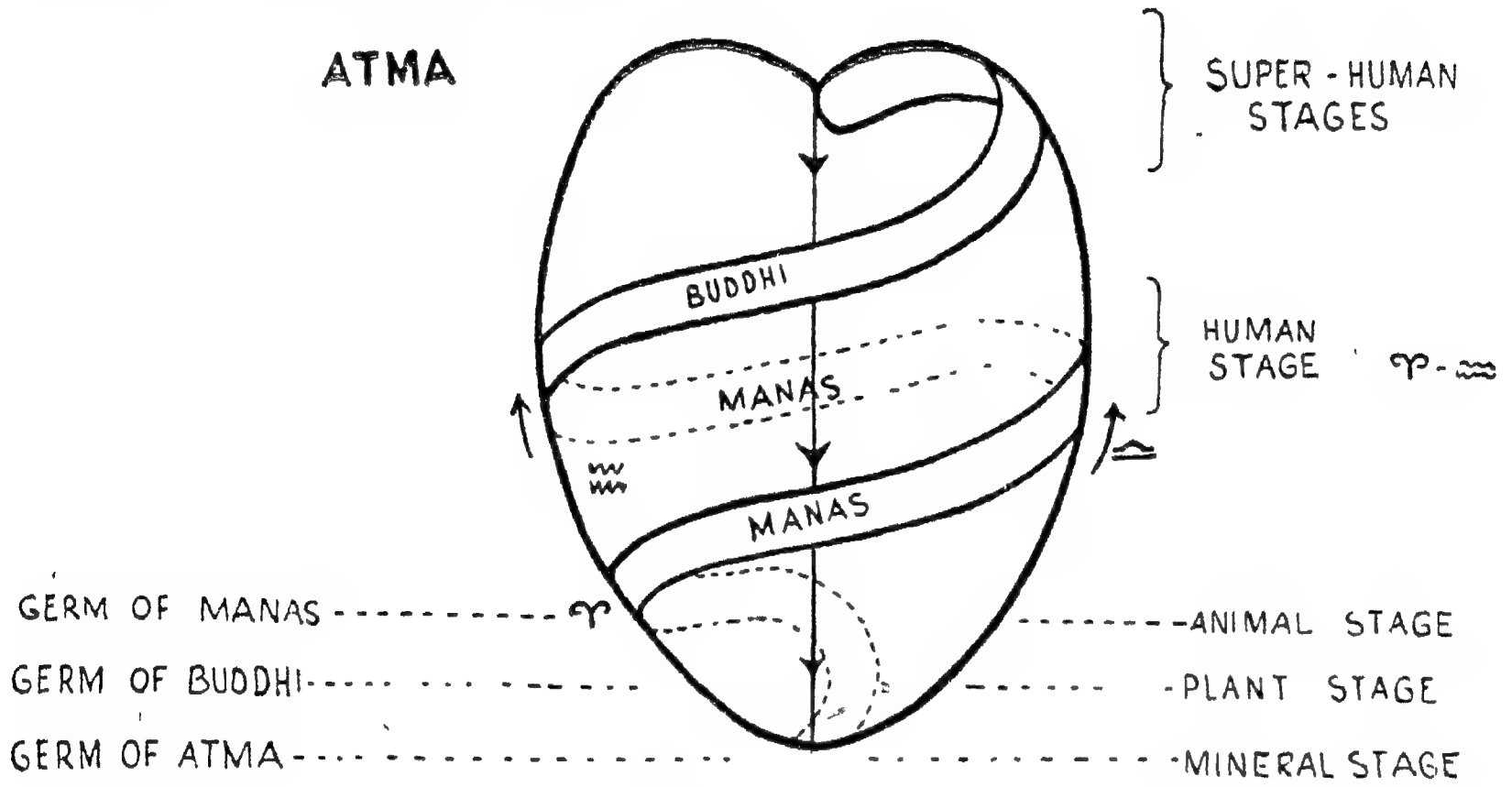


DIAGRAM 15

The above diagram shows the life-wave descending from the atmic to the lower planes and rising during the 4th Chain as it passes through the mineral, plant and animal stages to that of *Homo Sapiens*, indicated by the Manas section of the diagram from Aries to Aquarius and into Picses. Aquarius represents the Awakened Man, the Initiate, who begins to enter the Super-human stages of active Buddhi and Atma. The whole of the Manas stage is the human state. We notice that the physical-mineral stage provides the field for the germ of Atma; the plant-sensory stage for the germ of Buddhi; the animal stage produces the germ of mind (at first instinctual mind); the human kingdom develops mind as a proper function. This stage, as shown in the circle of signs, exhibits the following sub-stages:

Aries ♈
Taurus ♉
Gemini ♊
Cancer ♋
Leo ♌
Virgo ♍
} Development of Lower Triad.

Libra ♎
Scorpio ♏
Sagittarius ♐
Capricorn ♑
Aquarius ♒
Pisces ♓
} Manifestation of Higher Triad.

Aries Stage	Nescience	germinal stages	OBJECTIVE
Taurus Stage	Memory		
Gemini Stage	Self-consciousness		
Cancer Stage	Ego-identity and instinct	recapitulatory stages	
Leo Stage	Sensory development		
Virgo Stage	Full objective perception		

Libra-subjective consciousness enters first sensory stage.
Scorpio-subjective consciousness enters desire stage.
Sagittarius-subjective consciousness enters aspiration-mental stage.
Capricorn-subjective consciousness enters self-conscious stage.
Aquarius stage-subject consciousness enters awakened stage.
Pisces stage-subject consciousness enters full cosmic stages.

The twelve signs also represent the stages in the descent of the Second Logos into matter and its emergence into cosmic perfection. Aries, Taurus, Gemini represent the three aspects of the divine life reflected in the three qualities of matter. Aries is the positive, outrushing stream of life, the "head" of the life-wave. This is often symbolized by the "male" aspect of Deity. Taurus is the matrix into which the life descends. It is often symbolized as the "Divine Mother". Gemini is the result or "Child" of the above. It represents duality, or oscillation between the two poles Spirit-Matter. This is the characteristic of Mind. Here is the beginning of conflict between Spirit and Matter, Light and Darkness. Aries represents rajas, Taurus tamas, and Gemini sattva.

Cancer, Leo, represents the two poles, positive and negative. They show the conflict stage in all its characteristics. Leo is the solar sign, the positive, Cancer the negative, lunar sign. The former is the active fire of the Sun, the latter is the matrix, or formative, nourishing receptacle.

Virgo represents the selective principle which produces objective mind and thus "discrimination". This ends the objective stages.

In terms of human conception and birth the above signs show the stages passed through by the human embryo.

Aries, Taurus, show the conjunctive stages of union between male and female. Gemini is the stage of germination.

Cancer, the lunar sign, is the stage of gestation in which the form is built under lunar phases. Gestation takes about 280 days or ten lunar months. Leo represents the natal stage and development of primitive sensory mechanism.

Virgo is the functional stage of objective development after birth by contact with environment.

Birth of the Higher Self follows the same stages from Libra to Pisces.

Libra-Scorpio is the stage in which the self-conscious individual plunges into desire in order to gain experience. Libra is the higher consciousness of poise and balance; Scorpio is the sign of force, generative power, the thirst for sensation and experience. This is the metaphysical conjunctive stage.

Sagittarius shows the result of struggle with desire and against the desire nature. Sagittarius is the symbol of the archer, "aiming at the star". This is idealism and awakening of spiritual thought. It is the metaphysical germinal stage. Capricorn is the gestatory stage in which the Higher Self begins to develop within the "Saturn" womb of con-

centrated mind and meditation. Aquarius is the awakening which results. It is the "man with the water-vessel", the "out-pouring" of spirit. This corresponds in the metaphysical sense with the natal stage. Pisces is the stage of cosmic contact—experience of the cosmic states and growth into realization. This represents the cosmic "functional" stage, in which spiritual, as distinct from material, faculties are developed.

The seven planets, including the Sun and Moon as planets for convenience, have a certain natural affinity with the zodiacal signs as shown below. They are commonly said the "rule" the respective signs, as follows (symbols of planets and signs should be memorized):

Planet	*Sign*		*Quality*	*"Element"*
Mars ♂	Aries ♈	+	rajas	"fire" (atma)
Venus ♀	Taurus ♉	−	tamas	"earth" (sthula)
Mercury ☿	Gemini ♊	+	sattva	"air" (manas)
Moon ☽	Cancer ♋	−	rajas	"water" (kama)
Sun ☉	Leo ♌	+	tamas	"fire"
Mercury ☿	Virgo ♍	−	sattva	"earth"
Venus ♀	Libra ♎	+	rajas	"air"
Mars-Pluto ♂	Scorpio ♏	−	tamas	"water"
Jupiter ♃	Sagittarius ♐	+	sattva	"fire"
Saturn ♄	Capricorn ♑	−	rajas	"earth"
Uranus-Saturn ♅ ♄	Aquarius ♒	+	tamas	"air"
Neptune-Jupiter ♆ ♃	Pisces ♓	−	sattva	"water"

The Seven Planes and the Planets

A certain correspondence between the seven planes and the planets is seen in the following chart. As the planes of our solar system are "reflections" of cosmic principles of universal scope, if we find the planetary significance of the cosmic planes, and reverse the order, we shall find the planetary significance of the seven planes of our solar system, or at any rate some logical reason for the correspondence between the planes and planets as their qualities would suggest. The detailed connection between Planetary Logoi, physical planets, Monads and sub-planes, as said before, is not publicly known.

Let us trace the descent into matter starting with the furthest planet of our system, according to Bode's Law. This is Uranus. Uranus probably links our solar system with cosmic conditions outside the system, in which no doubt Neptune and Pluto also play a part. Uranus "rules" Aquarius with Saturn as co-ruler, and if we "descend" in the scale from this point we get the following levels:

	Uranus	
Aquarius	Saturn	Planetary Logoi
Pisces	Jupiter	
Aries	Mars	
Taurus	Venus	
Gemini	Mercury	

Cancer-Leo	Moon-Sun	The dual solar-lunar focusing point.
Mercury	..	Higher Manasic
Venus	..	Lower Manasic
Mars ..	..	Astral-kamic
Jupiter	..	Etheric—ultra-gaseous
Saturn ..	..	Chemico-physical, or mineral

If the student will turn back to the beginning of this chapter and refer to the table showing the basic qualities of the seven Planetary Logoi he will see how the various planes of our solar system derive their typical qualities from the planetary scheme. The physico-mineral plane is dominated by the crystallizing tendency of Saturn. Physical matter tends to harden and become fixated. Also the keynote of physicality (materiality) is established in the Saturn Chain, and the Saturn Round of each Chain recapitulates it.

The etheric plane is governed by Jupiter, the principle of gaseous expansion, and we can visualize the qualities of ultra-gaseous matter by this principle. Jupiter is the expansion-principle of gases, exerting an even pressure in all directions. The sphere is the form adapted by nature to resist gaseous pressure. This, under unequal pressure, becomes the ovoid, the etheric-astral aura.

Kama is governed by Mars. Mars is centrifugal force, and this is rajas-motion.

Venus governs kama-manas. This plane of matter tends to remain in forms established by thought-vibrations. This tendency is centripetal, the quality of the Venus-ray. From this it follows that "loyalties" are derived from forms and patterns of kama-manasic matter established in the mental body and tending to persist.

Mercury governs Higher manas. This is sattva-rhythm. The characteristics of manasic matter reflect themselves in the physical metal Mercury, which is fluidic and disintegrative. (Manas is the first plane of descent in which "individuality" appears.) Manasic matter does not readily retain its forms after the thought-force has been withdrawn. It tends to occupy kama-manasic forms, just as the metal Mercury (Hg) fits the vessel in which it is contained.

Plane	*Mercury* *Mind*	*Venus* *Attach-ment*	*Mars* *Energy*	*Jupiter* *Expan-sion*	*Saturn* *Contrac-tion*	*Uranus* *Change*	*Neptune* *Divinity*
Spiritual	Insight	Creative Art	Zest, Intensity	Worship	Self-control	Genius	Seership
Higher Mental	Science	Organiza-tion	Resource force-fullness	Philo-sophy	Concen-tration	Reforma-tive	Mystical Wisdom
Lower Mental	Memory	Business	Mechan-ical ability	Pride	Conscien-tious-ness	Icono-clasm	—
Astral	Persua-sion	Sensuous-ness	Passion, energy	Goodwill, optim-ism	Coldness, pessi-mism	Eccen-tricity	—
Physical	Selfish-ness	Sloth	Activity	World-liness	Practi-cality	—	—

The above are some keywords suggesting the factors operating on the different planes, when the planetary causal agencies are functioning. As a general guide the aspects to the planet should be considered, and if square, then a more negative, destructive quality is likely to appear; if trine or sextile a positive, creative quality. The signs, as mentioned before, are indicators of the plane in which the planetary agencies will release their energies: Capricorn, Taurus, Virgo being physical factors; Cancer, Scorpio, Pisces astral; Gemini, Libra, Aquarius mental; Aries, Leo, Sagittarius spiritual.

(3)

Astro-Psychology and Measurement of Temperament

The evolutionary cycles symbolized by the signs Aries to Pisces can be reduced to measurable proportions in individual evolution. The Self as a Reincarnating Ego evolves in a series of psychological environments based on physical incarnations, commencing in the "savage" condition and ending in the relative state of "perfection" possible in the present universal scheme. Each incarnation is determined by past factors of soul or group-soul development and is timed to occur when the planetary forces are appropriate. These forces are measured by the map of the heavens at the exact time and place of birth. The time, latitude and longitude determine the current life-pattern. This is charted diagrammatically for reference in the Birth Map in which the signs are shown in relation to the birthplace and the planets' positions in relation to the signs. The most conventional chart is the "wheel" with twelve spokes, the spaces between them being called "Houses"—that on the left horizontal, or nine o'clock on a clock face, being the Eastern Horizon, or the "Ascendant".

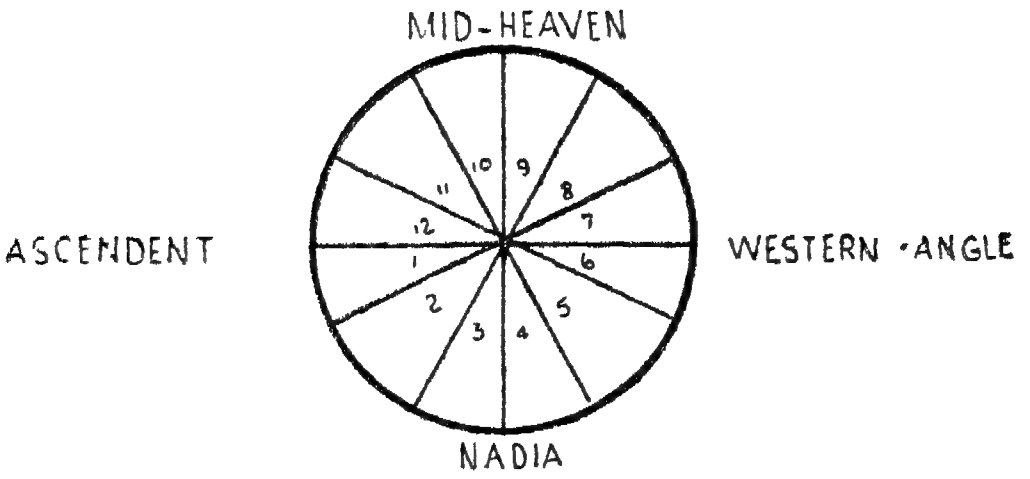


Diagram 16

The four cardinal points determining the houses are in relation to the birth place. The south point (12 o'clock) is called the Mid-heaven; the 10th cusp, or M.C., meaning "medium coeli", the middle of the sky. The opposite point is the nadir, or 4th cusp, "cusp" being the name of the house divisional points. The Sun by the earth's diurnal motion on its own axis appears to pass round the twelve houses in a sidereal day, which varies slightly from the twenty-four hours of a solar day. This variation is somewhat similar to the .14159 over and above the three diameters of the factor Pi, and may imply some element of "genius" latent in the

Earth Logos, providing room for expansion in capacity. The Earth moves round the Sun in approximately 365¼ solar days, but each day in astro-science is equivalent to one degree. As there are 360 degrees in a circle, this leave a discrepancy of about 5¼ days, which, again, may represent the genius factor in the Solar Logos.

The Birth Chart, then, is a map of the heavens at birth. At the infant's first cry there is an inrush of air into the lungs (otherwise the child has never lived and is still-born), and with the air is drawn in the ultra-gaseous ethers, in the atomic sub-plane of which are registered the total psychic factors operating, as these inter-act between the planets and earth. Their magnetic fields are in constantly varying relation. The predominant magnetic characteristics of the infant are therefore established as a "life-pattern", or "gestalt". This is no chance occurrence, but pre-determined by the Ego's own past lives. The magnetic forces and pattern-traces are established in the Permanent Atoms.

The Birth Map is built up of the "houses" occupied by the signs at natal time and place. If an observer stood at the birthplace and at the time of birth, the first cusp would be to the east, and the sign there would be the "Rising Sign". In the same way the other cusps would be "occupied" by a certain degree and minute of arc of the other signs. Also the planets would occupy certain degrees and minutes of the signs and would therefore be in certain houses. For example, the following is the author's chart reduced to approximate figures.

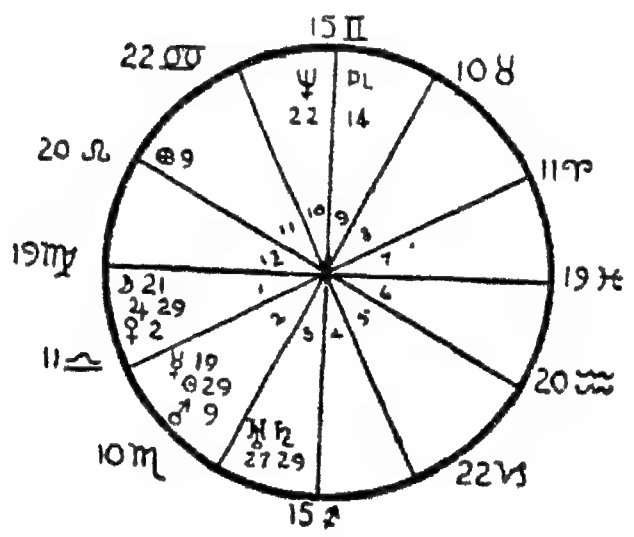


DIAGRAM 17

Each birth chart is a symbolic life-pattern to be regarded as a whole. The chart has to be analysed to discover its qualities and values, but it must ultimately be treated as a whole and synthesized. We may analyse a patient's character and subconscious mind, but the mind has no existence apart from the patient as a whole.

The planetary locations may be regarded as contact-points with the great Circle of Life—the circle being a figure of infinite perfection, without angles or stress points. Figures of "imperfection" are polygons. Each chart shows what corresponds to a "polygon of forces", if the planets in it are joined by lines. As in physics, when we have a polygon of forces, if the polygon is irregular and one side is considerably longer than the others, then it means a great force is balanced by lesser forces. In a chart in which one planet is alone in one part of the map it means that planet is exerting a greater emphasis in the life.

The Houses

These represent the focusing points of astro-magnetic impulses into the birthplace. They are the contact-points of the Ego with the psycho-physical environment in which it is to operate for the coming incarnation. The stresses and strains of this environment are indicated

(*a*) by the degree of zodiacal sign on each cusp;

(*b*) by the positions and aspects of the planets in the signs and houses. "Badly" aspected planets in any sensitive point imply some sort of difficulties and obstructions in that factor of the environment. The terms "good" and "bad" in aspects are commonly used in reference to the mundane comforts and pleasures, because those things which increase pleasure are called "good" and the reverse "bad". Actually good and bad are relative terms, dependent on outlook and standards of evolution. The student should remember this, because a "bad" restrictive aspect may in the end turn out to be "good" and conducive to progress and soul-growth; by limiting opportunities for self-indulgence it may force the Ego to turn its attention to realities.

The twelve houses may be divided into four groups of three, each group representing an environmental factor innate in the scheme of things.

Factor 1. Represents the Personality in incarnation—i.e. the instruments in use by the Self. This group comprises the 1st, 5th, 9th houses. The 1st house represents the waking conscious mind—the physico-mundance type—the nervous system and tissue-structure established in the etheric double.

The 5th represents the astro-emotional structure—the astral body—its characteristic emotions, desires, etc., and those mundane things connected with them, e.g. children, pleasures, etc.

The 9th represents the superconscious mind, the higher mental body, philosophy, religion, etc.; also long journeys which imply an entirely new environment and changes of ideation. Group 1 coincides with the universal element Fire.

Factor 2. Factor of Expansionability—that which brings about variations of structure, locale, thinking processes. This group comprises 3rd, 7th, 11th houses. The 3rd represents relatives, short journeys, documentary interests and the objective mind—all kinds of different objective influences which affect the personality and bring about modifications in its attitude. The 7th involves partners and those persons who represent "fulfilment" of the Self, those in whom the Self attempts to complete its nature, the marriage-partner in particular. The 11th house represents hopes and wishes for expansion—also "friends" who objectify the personality's hopes and wishes. This group coincides with the universal element "Air", or Space.

Factor 3. The psychic-karmic group, comprising 4th, 8th, 12th houses. This group synchronizes with the "element" water and coincides with the universal principle of Time. It is the factor of the unseen causes bringing about Karma, or interaction of cause and effect. This is an ebb and flow, like the tides. There is an outward flow of impulse in Action, then an inward flow as the energy of the action is stored up for future effects.

The poet intuits this principle when he says: "Time, like an ever-rolling *stream,* bears all its sons away . . ."

The 4th house represents the closing stages of life, the conditions of "retirement" which the invididual is seeking to enjoy. The 4th house also refers to the home environment, that invisible factor of "rest" which the Self is searching for. The 4th house often represents the mother to whom the Ego is drawn into birth by Karma.

The 8th represents the dream-state—the strivings of the sub-conscious to express the desires of the waking state, the external astral conditions (as the 5th represents the internal, personal astral body). It thus refers to the "dead" and their possessions, hence "legacies". It represents the death influences set in motion by the pesonality by thought and action—the reservoir of karma from past incarnations which determine the length of life-span under normal conditions. In the 8th house and in the idea of "death" there is the same notion of ebb and flow, a flow outwards into physical life and an ebb back into the unseen worlds.

The 12th house is called the "House of Self-undoing". It represents the restrictive privations, limitations, etc., which the Self has created for itself in the racial and personal unconscious. This is the true house of karma. The 12th also contains the occult factors relating to Initiation into the Brotherhood of Sages. This is the result of inner merit, indicated by subconscious growth.

Factor 4. Pragmatic Factor, relating to the personality in action in characteristic ways and modes. This is measused by houses 2, 6, 10. The 2nd house indicates goods accumulating for use of the personality in question and ancestral patterns; the 6th shows the type of health-currents due to conflicts in the make-up, either in the form of employer-employee (social health) or cell-nutrition (personal health); 10th house shows public life and relation between the personality and the public, either fame or infame.

The first house indicates the personality in the present incarnation, the predominant tissue-cell type. The sign on the cusp of the first house denotes this. If there are no planets on or near the Ascendant it is often possible to tell the Rising Sign simply by observing the person in question and judging features, build, mannerisms, etc. There are certain characteristic human features in each sign modified by other signs, as there are typical animal-groups under each sign. One of the indications of "individualization" is that a human being begins to respond to all the signs, whereas an animal is dominated by the zodiacal sign of its group. The Ascendant is strictly the degree rising on the eastern horizon, but it is often loosely taken to include the whole first house and sometimes the nearest few degrees of the 12th house as well.

Psychological Values of the Signs

The cosmic symbolic qualities of the signs and their universal values have been discussed. Now we will consider their individual application as temperamental factors.

The twelve signs, it has been mentioned, are equal divisions in the

magnetic belt which constitutes the earth's orbit round the Sun. Differences of temperament and type have been found by experiment to coincide with the sign on the Ascendant and with the planets' places in the signs in the birth chart. There is so much direct evidence of this correspondence that the matter is now beyond the stage of argument as to whether the "stars affect human behaviour" or not. Denials by interested persons do not alter facts, and it is therefore unnecessary to waste further time attempting to introduce reason into closed minds. The full significance of the signs may be discovered in any reliable text-book of Astrology. In this chapter only the fundamental principles are being considered.

The signs divide themselves into quality-groups, similar to those of the houses. In fact the twelve houses are almost "reflections" of the twelve signs. The houses are essentially mundane principles—human factors in relation to earth affairs. The signs are extra-mundane principles and probably affect other planets in the solar system. It is probable that our solar zodiac includes all the planetary orbits. The student should compare the signs with the factor-groups of houses above, also with the planetary rulers.

The zodiacal groups are:

A. (1) Directional; (2) Extensional; (3) Fluctuational; (4) Environmental.

B. (1) Motive; (2) Vital; (3) Nervous Temperamental.

A. Directive, Purposive and Volitional.

1. These are Aries, Leo, Sagittarius, the so-called "fiery" signs. They introduce the spiritual-will factor. Aries is individualistic, energetic, combative and objective-perceptional. Leo is devotional in its aims and radiational. Sagittarius is idealistic, penetrational, and directed away from sensation into higher mentation. All this group introduce the volitional factor and imply orientation of will, mind and feelings towards some objective.

2. Extensive and Capacitative. Gemini, Libra, Aquarius. This is the mental group. They are termed "airy", and introduce the principle of Space and its occupation by consciousness, as a gas tends to occupy a given space. Gemini is imitative (i.e. synchronizing with its spatial container or "pattern"); it represents the principle by which a gaseous atom of an element travels freely throughout all the space occupied by a similar element. Gemini is ruled by Mercury and the latter is called the "Messenger of the Gods", by reason of its adaptation to other vibrations. Gemini is essentially adaptable.

Libra is the "Balance", so called because it represents that point of extension, whether of levers or of consciousness, which balances or harmonizes the Self in material form. Like the 7th house, Libra is harmonic, co-operative and self-fulfilling. An example of this latter tendency is found in the common musical chord in which a group of notes is required to complete the first. Libra is the principle of complementary opposites, the factor of counterbalance. It implies that every extension in one direction needs a corresponding extension in the opposite direction to achieve balance. It is ruled by Venus, and this indicates the kind of co-operative qualities it expresses.

Aquarius is the principle of extension plus intensity—the increase in

tempo by which added consciousness occurs. Aquarius is the "man with the pitcher of water", which he "pours out on all flesh", to give more abundant life. In religious terms Aquarius stands for the Awakened Man, the "Son of Man", or pattern of mankind as it will be when duly awakened, and when its consciousness has become so "extensive" that it includes all created things, and so "intensive" that it has awakened to its inner divinity. Uranus has a natural affinity with Aquarius and produces "explosion", i.e. rapid and violent extension of the gaseous principle. Hence it is said that Uranus, ruler of Aquarius, is the "higher octave" of Mercury, ruler of Gemini.

3. The emotional group, called "watery" signs. These are Cancer, Scorpio, Pisces. They represent the psychic-sensational factor which works out as "instinct". They express Libido. Cancer is the ego-acquisitive group; Scorpio the power-sex instincts; Pisces the herd instincts. These are all temperamental factors of fluctuation, of ebb and flow, and represent continuity. Cancer is ruled by the Moon, and this orb determines the rhythmic cycles of earth. Cancer is tenacious and thus expresses continuity in temperament. Scorpio is the factor of desire, or "trishna"—the thirst for mundane, objective sensation and experience which brings the Ego back into incarnation during the post-mortem state.

Pisces is the stream of herd-instinct which causes group expression to ebb and flow. The herd-instinct is essentially tidal—it alternates violently between excitement and fear, between outrush and withdrawal. Desire ebbs and flows in cycles and needs directional control. This comes from the first group of signs, the volitional Aries, Leo, Sagittarius, and it will be noticed that a volitional sign follows each instinctual sign—Aries after Pisces; Leo after Cancer; Sagittarius after Scorpio—suggesting that each instinctual temperament needs a particular volitional adaptation to satisfy it and solve its problems. The need in the herd-instinct of Pisces is independent effort, as in Aries; the requirement to overcome the generative power-sex instinct of Scorpio is aspiration and sublimation, which emerges from Sagittarius; while the need to control the acquisitive, accumulative instincts of Cancer is the devotional generosity and radiant qualities of Leo. The secret of emotional control is proper direction, and this is shown in the zodiac.

4. Environmental group. These are the "earthy" signs—Taurus, Virgo, Capricorn. They are essentially practical and affect the mundane environment of the personality. Taurus indicates productivity and fertility. The temperament is conservative and steady, inclining towards the accumulation of finance, agriculture, banking, etc. It tends to sluggishness and lethargy.

Virgo is the tendency to separate objects and compare them; hence it represents the temperamental factor of discrimination. It is a factor indicating analysis, purification, dietetic inclinations, hygiene, also industry, self-restraint and practical judgment. It often indicates hypochondria, if excessive.

Capricorn is the temperamental factor of ambition for prominence and mundane success. Political skill is indicated. In the highest sense it is an indicator of practical idealism, but if Saturn, its ruler, is badly aspected, there is usually only personal ambition or worldly success with a callous

disregard for the rights of others. The Capricorn temperament with an afflicted Saturn, unless contra-indicated elsewhere, regards other people as stepping-stones. Many Tammany politicians manifest it to a marked degree. The occult symbol of Capricorn, the Goat, suggests "Skill on the Mountain Path".

B. The rajas-tamas-sattva grouping.

This produces variations.

1. Rajas group: Aries, Cancer, Libra, Capricorn. These introduce the motive temperament combined with Group A factors. They are originative, independent and dominating in character. They modify the other group influences. Aries shows impulse and energy to excess, because it combines rajas and the volitional factor. It emphasizes the independent, self-initiatory temperament. Cancer increases personal feeling, because it combines rajas and sensation. Libra denotes the temperament that is dissatisfied with extremes and is looking for reconciliations of all anomalies. A political dictator may have Libra on his natal Ascendant, and be obsessed with the idea of reconciling opposing political parties with one supreme party, represented by himself. If other factors indicate it, he may go to violent extremes to force his views on the community.

Capricorn is essentially persevering and often ruthless. There is a strong desire for power and an ability to use practical means of attaining it.

2. The tamas group: Taurus, Leo, Scorpio, Aquarius. These produce the temperamental fixations of conservatism, sustained devotion or "faith", unforgiving animosity and mental concentration respectively. They are factors of stability. Taurus and Leo can be particularly fixated and conservative, and Scorpio on the Ascendant often produces vengeful types.

3. The sattva group: Gemini, Virgo, Sagittarius, Pisces. These are often called "mutable" signs. They denote changeability, adaptability and the faculty of shifting the focus of attention. Among unevolved types they often imply a kind of slavish response to fashion. Gemini tends to use popular catch-phrases and think in terms of current slogans; Virgo tends to believe what the eye reads of other people's opinions; Sagittarius likes to embrace group-ideals, and Pisces is often slavishly obedient to customs and authorities. The more highly evolved types, however, are more discriminative, and show an ability of self-improvement and change from one habit to another. Gemini is mentally slick, and often a keen trader, very quick in repartee; Virgo able to transform sensation into self-consciousness and reason; Sagittarius indicates the temperament that is rapidly evolving out of animalism into true humanity. It is far-sighted and temperamentally eager to search for "better ways and means". Pisces is sympathetic and philanthropic, but in weak characters passive and emotional.

The Rising Sign as Temperamental Indicator

The Rising Sign and its planetary ruler, together with planets in the first house and their aspects, indicate the mundane temperament. The planets represent causal factors operating in the environment measured by the signs and houses. They are contact-points with the world of

Spirit, as said before—points of emphasis. Conjunction of planets add emphasis to that section of the environment in which they are placed, and if in the first house considerably modify the temperament indicated by the rising sign. Oppositions (180°) indicate deflections of emphasis or some kind of lack with a complementary requirement to fulfil it. Squares (90°) indicate conditions of obstruction, limitation, frustration, calling for spiritual volition to combat them. Trines (120°) and sextiles (60°) indicate new, smooth beginnings when the current is flowing in the right direction. Lesser aspects produce slight effects which should be studied in detail from the text-book.

The first house in particular shows the temperament, but the whole chart has to be studied as a whole after analysis. The Sun's position and aspects show the Ego's stage in evolution, particularly the type of experiences it is incarnating to gain, and the karma it is seeking to "work off". The Ascendant shows what sort of mundane personality the Ego is using. Any planet near the Ascendant will modify this temperament. The various temperamental factors of each sign when on the ascendant have been mentioned above. Further details should be obtained from the text-book, and the student should form mental pictures of the qualities of each sign, so that each indication will be contained in his mind in the form of an inclusive mental type. The main keywords of each sign should be memorized.

How to Measure Temperament from the Birth Chart

Begin to judge the chart and analyse the nativity by examining the solar position and aspects to form an opinion of the general Egoic type. Solar aspects, whether (*a*) expansive or (*b*) restrictive, indicate whether the Ego is question is incarnating (*a*) to initiate new experience or (*b*) to pay off old karmic debts respectively.

Then examine the lunar position and aspects. The Moon's position represents the type of instinctual mind in relation to the general tide of life embodied in the mass of fellow creatures. The Moon's aspects show the angle of response to mass-environment and the times when changing opinions and conditions manifest. The lunar position and aspects should be used to modify the solar type.

Observe the Rising Sign and condition of the first house. This will modify the soli-lunar type by showing the physical type. Read what the text-books have to say about physical types and try to visualize the subject, if a stranger, or reconcile the description with the known appearance, if not. See what aspects the Ruler—that is the planet ruling the Sign on Ascendant or the dominant planet in the first house; note the positions of other planets and modify the judgment accordingly. Examine the fifth and ninth houses and come to an opinion as to the emotional and mental temperament. The sign on the fifth cusp and any planets in the fifth will suggest a great deal. Saturn dominating the fifth will indicate an inhibited type; Jupiter suggests sublimation through religion; Venus through group-industry and family or community attachments; Mercury through literature and mental activities, etc.

Examine the 2nd, 6th, and 10th houses for the mundane status. Jupiter in 2nd, well aspected, probably means a wealthy, prosperous

environment. The 10th house well occupied means prestige, and prominence, with good public standing; the 6th means good health and working conditions. Saturn in the 6th and afflicted will almost certainly indicate poor health, rheumatic or chilled conditions, in which there is obstruction to the life-forces in some way, unless contra-indicated in other departments of the pattern-chart. If Saturn is well aspected there may be liability to poor health, but the individual in question will probably use discretion and care in the mode of life, and may thus avoid bad health. But whenever the Sun or Moon or Mars transits the place of Saturn in the 6th there will be a tendency for the health to suffer from chills and impoverished conditions.

Examine the 3rd, 7th, and 11th houses for their significance and then the 4th, 8th, and 12th, analyse and compare the conflicting and supporting indications and then try and form a synthetic picture of the character and temperament of the subject. Astrology has a greater bearing on temperament at the present stage of human evolution than on direct events and occurrences in the life. These latter can to some extent be modified by the human will, but the temperamental inclinations and pattern are innate—something created by the Ego in past incarnations.

Note particularly any groups of "good" and "bad" aspects and see if a predominant "conflict" exists. In most charts it is obvious that some "conflict" is occupying the subject's attention or exists in the subconscious mind. It is usually possible to offer helpful advice on how to weaken undesirable characteristics while strengthening useful ones. Finally, work out the "Progressed Chart" according to the accepted, standardized methods and judge at which periods in the life the various opportunities and tendencies of the birth chart will appear. Divide these into groups systematically under the various planetary aspects:

Solar progressions show factors affecting soul-growth, karmic payments by the Ego, etc.

Lunar progressions show the time when nature's currents are favourable or the reverse. They are a kind of clock, and work out with rhythmic regularity unless other contra-indications are present. They synchronize with certain subconscious changes of an instinctual nature.

Saturn's progressions, meaning progressed aspects to Saturn, show times when restrictions may be expected, or self-control best exercised.

Jupiter's directions show periods of expansion, either mundane, emotional or spiritual.

Mars' progressions indicate periodic cycles of energy-changes, passional tendencies, etc. It is strange how regularly progressions of the Moon in square to Mars cause outbursts of temper and excitement on the part of individuals and the mass-mind. Aspects to Mars and Saturn are almost certain in their effects on ordinary individuals, who alternate between excitement and fear with amazing certainty under these directions.

Venus' directions indicate the times when attachments will be formed and whether promising or not. These produce emotional tendencies to attachment and union of various kinds.

Mercury's progressions show mental developments and periods when learning and memorizing become smoother and easier.

Progressed aspects to Uranus indicate periods of sudden change, to be prepared for or awaited. They also tend to stir up the nervous system,

and may even unbalance the mind, if the general indications point to that possibility. If there is any mental, nervous unbalance, Uranus' aspects will bring it out.

Progressed aspects made to Neptune, as far as cultural types are concerned, indicate periods of sublimation of emotion, idealism, musical expression, ecstatic conditions, etc., or, in "bad" aspects, to possible psychic dangers, obsession, etc. Unfavourable aspects to Neptune produce chaotic conditions and a negative attitude. They affect masses of people at present rather than individuals, as is the case with Pluto. Only rare, highly evolved types respond individually in a positive way to Neptune and Pluto.

If the occasion demands it, the above information may be further amplified by drawing up a monthly chart of transits, to show exact days when conditions are favourable or unfavourable, when it is better to wait for another occasion before attempting some new kind of activity, or which direction to take. It is, of course, possible to overdo this consultation of the astro-conditions and to become enslaved to passing influences, instead of taking oneself in hand and acting under the power of will; but, on the other hand, to ignore prevailing psychic conditions is foolish; just as foolish as to ignore physical conditions, such as weather, when deciding to take exercise in the open. If duty compels one to go out in a driving storm of lightning and sleet, then the elements have to be faced; but when there is a choice of time, only lunatics and people of unbalanced enthusiasm deliberately choose a deluge. In astrological matters, as in everything else, mental balance is required; in fact, emotionalism has probably done more harm to scientific astrology than anything else.

The student cannot do better than calculate and judge his own nativity and progressions and prove them for himself. To publicly repudiate Astrology without having the first elementary knowledge or experience about it, as some academic leaders are in the habit of doing, is a sign of ignorance—learned ignorance—and of that strange arrogance which always seems to accompany lack of knowledge. One strongly suspects a fear-complex behind this repudiation of something strange and unfamiliar, the same kind of instinct which impels the wild animal to claw frenziedly at an approaching object.

Let the student spend the necessary time and effort studying his own birth chart honestly and facing the facts of his own life-pattern. He will find it will open up an inner perception of occult truths in a way that nothing else can do. Astrology is one of the main bases of hope for future western humanity ever becoming aware of realities beyond the world of mechanics, because it is calculable and may be systematically studied experimentally.

The Chakras and the Planets

The usual correspondence between planetary keynotes and those of the astro-etheric nerve-centres are:

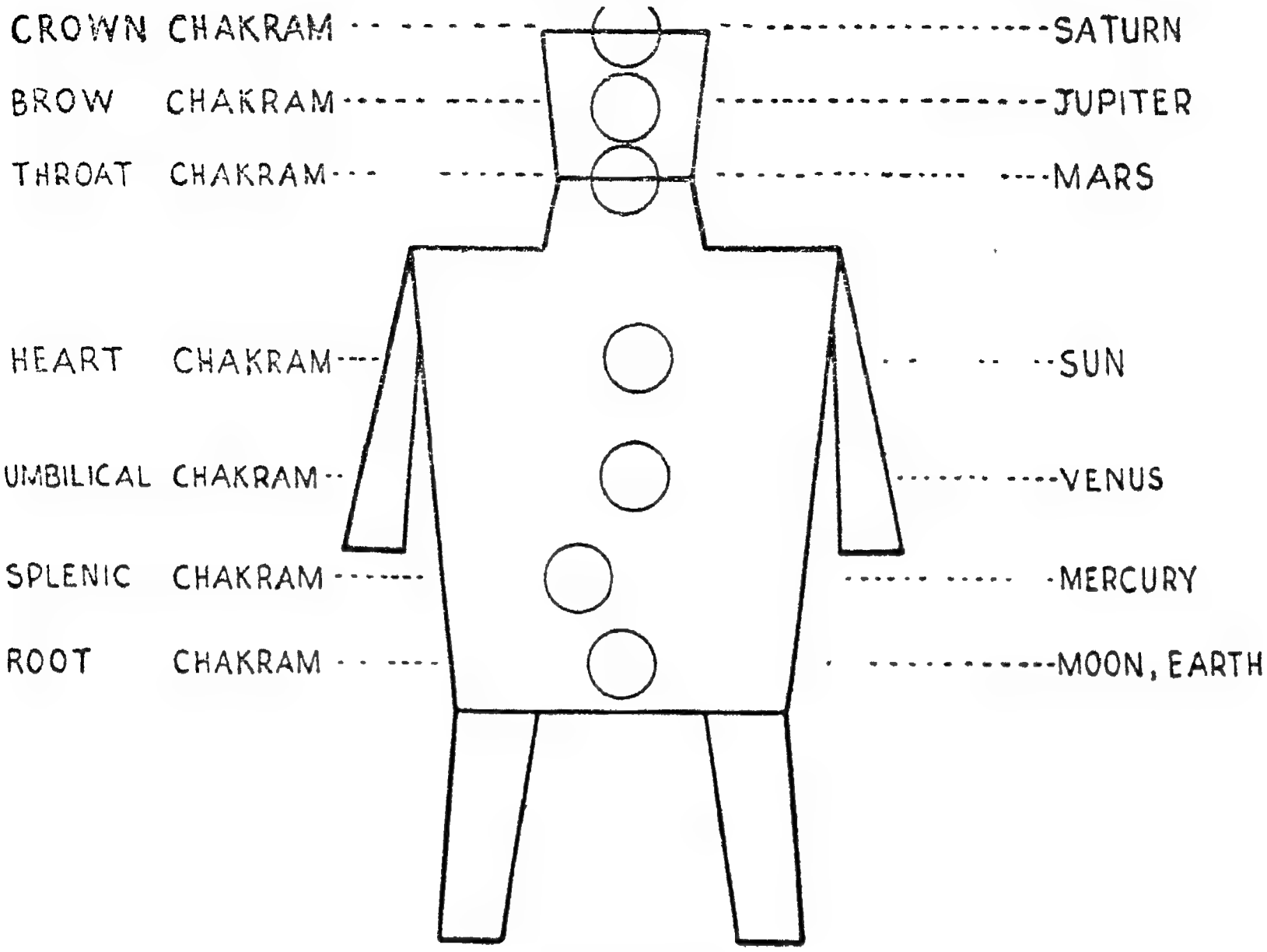


DIAGRAM 18

If we regard individual man as a creature of earth and take the Earth as the central point of the system, the Sun will *appear* to revolve round the earth in an annual orbit equivalent to that of the Earth's actual passage round the Sun, so that we can substitute the Sun's apparent motion for the Earth's in the Ephemeris. We then notice that the planets in the above diagram are in their right proportions from the point of view of relative distance, substituting Sun for Earth. We also notice that the functions of the astral chakras correspond on a small scale with the planetary functions in the solar system, which suggests that the seven planets are really *solar chakras*—"nerve-centres" in the "Body of the Logos". For instance, the Sun is the centre of the planetary and human systems. The Sun in the planetary and the solar chakram in the human system are both vital organisms. It is a fact known to occultists that man's evolution depends on the right development of the Heart or Solar Chakram. If this is strongly developed, the rest will "take care of itself", so to speak. The other chakras will adjust themselves to the passing needs of the personality. The individual's feelings, morals, ideas and motives will be compassionate and "unselfish": where this state of affairs exists there is no danger of him behaving destructively, and he can safely undertake systematic development of the chakras as media of active consciousness.

The splenic centre acts as a distributive medium for prana and vitality. It receives solar energy and distributes this throughout the nervous-etheric systems. This chakram is attuned to the Mercurial keynote, and

Mercury is the Splenic Chakram or the Solar Logos, the "Messenger of the Gods", the vibratory "carrier-wave" of the system, by which the Logos contacts the whole systemic scheme. Mercury also governs man's cerebro-spinal system, which links up the whole group of planetary chakras from the Root to the Crown.

Venus governs the solar plexus or Navel Chakram (the Umbilical). This is the centre which links Kama-manas with the sympathetic system. This is the function of Venus in the solar system—the centripetal force or sympathetic system of the planetary scheme.

Mars is centrifugal force—the outrushing principle of dynamic creative energy, and this is also the characteristic of the Throat Centre, by which mental energy is radiated into other minds and ideas created there. The voice and genitals are mutually associated in their creative functions, the latter physical and the former mental. The Throat Chakram, if developed, conveys ideas telepathically. It becomes a combined broadcasting and receiving set.

Jupiter determines the Brow chakramic keynote. The Brow Chakram, linked with a developed Pineal Gland, makes the individual a spiritual seer, able to expand his awareness at will, either into the invisible worlds or across long distances in the physical world.

Saturn is the Ring-Pass-Not of the solar system. It determines the nature of the Crown Centre by which the Sage learns to pass out of the body in his astro-etheric vehicle.

The connection between the Moon, the Genital and Root Chakras and with the planet Pluto is still occult and not publicly taught. Meditation on this subject may suggest certain ideas, but this knowledge is very dangerous both to the individual and to society.

It is probable that the Pineal and Pituitary Glands are governed respectively by Neptune and Uranus. The link between Pineal Gland and Brow Chakram and Neptune and Jupiter suggests that the sign Pisces is implicated in this function, and on the same principle Aquarius seems to be associated with the Pituitary and Crown Chakram functioning.

The planets represent the causal life-factors, while the zodiacal signs represent the field of evolution. The latter determine the functions of the different parts of the physical body, as below:

Aries ..	..	Head and eyes, cerebral hemispheres, etc.
Taurus	..	Neck, throat, palate, larynx, tonsils, cervical vertebrae, etc.
Gemini	..	Arms, hands, lungs, shoulders.
Cancer	..	Oesophagus, upper stomach, breasts, diaphragm, thoracic duct.
Leo ..	..	Heart, dorsal region of spine.
Virgo ..	..	Abdominal region, spleen, lower lobes of liver.
Libra ..	..	Kidneys, suprarenals, lumbar region of spine, vasomotor system.
Scorpio	..	Genitals, rectum, bladder, urethra, descending colon, prostate gland, also the nasal organ.
Sagittarius	..	Hips, thighs, femur, iliac arteries, sciatic nerves.
Capricorn	..	Skin, bones, knees.
Aquarius	..	Ankles, shins.
Pisces	..	Feet.

The Rising Sign indicates among other things the particular part of the physical body which is sensitive to changes in magnetism. With Aries rising and Mars afflicted, the individual would tend to suffer in the head from apoplexy, etc. With Taurus rising the throat will be sensitive;

with Virgo rising the bowels, etc. There is some evidence to suggest that the bio-chemic salts which feed the tissue-cells have an affinity with the zodiacal signs. There is need for research to confirm this, but the following have been tested to some extent and seem to confirm the correspondence:

Aries. Potassium Phosphate. This is found in brain and muscular tissue. Nervous headaches result from a deficiency. This is in keeping with afflictions in Aries.

Virgo. Potassium Sulphate. This salt is found in skin cells and to be a remedy for catarrhal conditions originating in the bowel. Virgo rising often produces stomach-catarrh through excess use of starchy foods. Pot. Sulph. has been found to remedy this condition.

Gemini. Potassium Muriate. This salt is known to unite with albumen to form fibrin, which is in all bodily tissues. It is a remedy for nasal catarrh and pneumonic conditions, among others. Its correspondence with Gemini has been tested in one case where Saturn was transiting Gemini and producing a chest complaint. Use of this salt produced relief within two days.

Cancer. Calcium Fluoride. This salt is found in elastic fibre among other tissue, and is used in relaxed conditions such as haemorrhoids. A native with an afflicted Moon near Ascendant was given this salt as a remedy for the above complaint and relief was obtained in three days. Cessation of supply brought on the trouble again, and a renewal caused it to cease once more. Continued periodic use of this salt kept the patient free from the painful condition.

Capricorn. Calcium Phosphate. This is found in bone-formations, among other tissues. It strengthens the bone-structure and is a remedy for rheumatism of the joints. In this respect it has a correspondence with Capricorn, which, however, needs testing. In fact, there is need for continued experiment to find the correspondences between all the bio-chemic salts and zodiacal signs. The evidence so far collected suggests that such experiments would be fruitful in confirming the correspondence.

An argument often used to question the truth of astrological findings is that persons born at the same time and place have different environments and exhibit variations of disposition. One may be irritable, another born at almost the same time and place may be the reverse in disposition. How can this be?

While denying that two persons born at exactly the same time and within a few yards of one another could exhibit fundamentally different characters, one might say that there are two possible explanations for certain discrepancies.

(1) It is the Egoic Self which incarnates under a certain birth map. While two Egos of different "ages" might be born under the same place and time chart, they would not both respond to the same conditions in the same way; nor would both respond to the same planetary vibrations. Primitive Egos respond to Neptune, for instance, in a chaotic manner, while older Egos respond to the same aspects of Neptune in an inspira-

tional manner. The superficial observer, who knows next to nothing about astrology and is looking for excuses for denouncing it on religious or political grounds, will naturally ignore this factor. Older Egos exert more freewill, and, what is more important, would probably respond to extra-systemic influences. All Egos born in the Earth have mundane conditions to compete with, but some have evolved more skill in action than others. Thus, while the primitive Ego might be passionate and irritable, giving way to every impulse, the older Ego, while experiencing the same impulses, would be self-controlled. That is why it is never safe to predict future events with certainty by astrology. The element of free-will sometimes upsets the best predictions.

In any case, it is the function and purpose of evolution that the Self shall learn to control its environment. This means "ruling the birth chart".

(2) Another explanation is suggested by Professor D. Kanga in an editorial note at the end of an article on Astrology in *Where Theosophy and Science Meet*, Part IV. He draws attention to the well-known chemical fact that in organic chemistry many substances have the same composition (i.e. molecular formula) but different constitutions, and these are often affected differently by the same reagents under identical experimental conditions. He mentions ethyl alcohol and methyl ether, both of which have the same chemical composition, viz: C_2H_6O. Whereas in ethyl alcohol the atoms arrange themselves in the order $C_2 H_5 OH$, those of methyl ether show a formula $CH_3 O CH_3$. He also mentions 16 different kinds of sugar all having the same composition $C_6 H_{12} O_6$. When we remember that an individual's birth chart is his natal "formula", we see that there is every reason for people with the same chart differing in some respects. In practice, however, one has to deal with the average human being of today, who does not exercise much freewill, and in general responds faithfully to his birth chart. Examination of thousands of charts shows that this is a fact which cannot be argued away.

PART III

THE RELIGIOUS APPROACH TO METAPHYSICS

CHAPTER I

RELIGION AND THE RELIGIOUS

(1)

Religious Evolution

THERE are three human modes of mass-expression, Religion, Science and Art—or Devotion, Knowledge and Technique. Plato referred to these as the search for the Good, the True and the Beautiful. This, however, is

only when the individual has evolved to a point where he recognizes all paths as leading to the same goal of Reality. In their primitive stages these three modes are separate and often antagonistic. Evolution causes them to merge gradually.

No person of normal intelligence would deny the need for evolution in the methods of Science and Art. Knowledge must expand and Technique must improve. The same principle applies to Religion. Religious modes must also evolve or die out. One of the main reasons for the sudden collapse of religious belief is the fact that orthodox religious leaders cling to outworn modes and refuse to recognize the principle of evolution in a world that is rapidly evolving its technique in every other department of living.

We are, in fact, passing through a period today when the mass mind is reaching what corresponds to adolescence in the individual—the critical faculty is developing and powers of observation and reasoning are extending from the few to the many . Popular western Religion, however, tends to remain static. In the childhood of the race "the few" belonged to Mystery Schools of Discipleship; the many, being in the child-state, were given mythological symbols to venerate in terms of primitive morality and ethics, just as a modern child is given an imaginary Father Christmas to stimulate a sense of goodwill which would be meaningless if expressed in ordinary language. These symbols, though universal in origin, differed slightly from age to age in form and significance. They were the bases of popular religions. As each set of symbols crystallized into a system of idolatry and literalism, it lost its spiritual meaning and power and degenerated into superstition. That is the state which orthodox Christianity had reached towards the end of the last century and from which it is slowly and silently emerging today in thought, while continuing to give lip-service to the literal symbols. Theosophy is responsible for the flight from orthodox materialistic Religion, just as it can claim indirect credit for the discoveries which shattered materialistic science and is beginning to affect the literalistic forms of Art. Its work has been well done, though it has suffered rather badly at the hands of orthodox institutions, which bitterly resented its intrusion into their world of comfortable superstition and its exposure of their popular opiates.

However, Theosophy and Occultism have never repudiated or attempted to belittle genuine Religion itself. Theosophy is, in fact, the basis of all religions, being the Gnosis, or factor, of realization and religious experience behind them all. Far from seeking to destroy Religion, as the orthodox mind used to claim, Theosophy constitutes the essential ingredient in Religion, the loss or neglect of which causes the particular creed to degenerate into superstition and formalism. Theosophy illumines Religion, makes it rational and restores its meanings that have been lost partly through deliberate suppression by interests which have something to gain by keeping the populace in ignorance.

Genuine Religion has nothing to fear from the advance of Science. It represents devotion to a Cosmic Factor called "God", the Logos, and personified in various exalted Beings and Divine Men. Science is no less devotion to the cause of truth, while creative Art also attempts to portray truth, and technological Art improves Technique in general. We are therefore faced with this fact—that Science, Religion and Art need

to go hand in hand together in order to produce the "kingdom of heaven on earth". This is also the goal envisaged by Occult Science, the "perfection of Matter by Spirit".

The fact that Religion still underlies the convictions of the modern intellectual world is seen from the answers to a questionnaire sent to all the Fellows of the Royal Society in 1932 by the Rev. L. Drawbridge. Taking an average of the replies to questions relating to acceptance of a spiritual domain, freewill, a creative Purpose in the universe, survival of consciousness after death—the results showed a decided affirmative. The approximate figures were a little more than five to one in favour of the spiritual basis and against the ordinary materialistic attitude. This is certainly an overwhelming vote, one which would give a definite mandate in a political contest.

Further to this, we might see what two leading scientists have written.

Albert Einstein, probably the most outstanding scientific mind of the age, has written: "A contemporary has said . . . that in this materialistic age, the scientific workers are the only profoundly religious people. I maintain that the cosmic religious feeling is the strongest and noblest incitement to scientific research. You will hardly find one among the profounder sort of scientific minds without a peculiar religious feeling of his own . . . . The scientist is possessed by the sense of universal causation. . . . His religious feeling takes the form of a rapturous amazement at the harmony of natural law. . . . This feeling is the guiding principle of his life. It is, beyond question, closely akin to that which has possessed the religious geniuses of all ages."

So speaks Professor Einstein.

Sir Arthur Eddington has for many years repudiated materialism. As a modern scientist he could hardly do otherwise. In *Science and the Unseen World*, 1929, he openly discredits the materialistic belief that thought is a mere emanation of the brain. Sir James Jeans frankly admits that he is compelled to accept evidence that the universe is the work of a "Creative Genius".

We are thus faced with the undoubted truth that Theosophy, the gnostic basis of Religion, is "science shorn of its materialism . . . philosophy shorn of its classicism . . . religion shorn of its worn-out dogmas and soulless traditions. . . . Theosophy is a synthesis of dematerialized science and philosophy and liberalized religion.*

We will presently consider how Religion evolved in pre-Christian times. Let us now examine the position of the Christian Church, representing the bulk of western opinion. The Church has changed its attitude so much since its foundation that its orthodox leaders have little justification in refusing to admit the need for evolution in religious modes. The apology usually made for retaining the Old Testament in its entirety, including some of its crude descriptions, is that it demonstrates the improved outlook of humanity since the Advent of Christ. That is admitting an evolutionary trend. The Church has changed not only its opinions but its official attitude several times since its inception. The first change was from Gnosticism to formalism—from a mystical experience

* Professor D. D. Kanga, M.A., A.I.C., A.I.I.Sc., etc., writing an Introduction to Part I of *Where Science and Theosophy Meet.*

to an accepted set of semi-philosophical formulae. This occurred during the fourth and fifth centuries. Formalism quickly degenerated into Literalism, until superstition and politics dominated the Church.

The Reformation introduced a certain amount of liberal thought and made freedom of speech possible, at the expense of the ancient occult wisdom. This began the period of religious materialism which gave rise to that scientific materialism which Science itself has just exploded by its own discoveries. The period of religious materialism is not pleasant to look back on. Its crude anthropomorphism; its literal heaven and hell, peopled with personified symbols; its Garden of Eden with apple trees, serpents and a literal Adam and Eve; its attempts to prove mathematically that the universe appeared whole and complete out of nothing, exactly in the year 4004 B.C.; its ideas of eternal punishment of those who failed to subscribe to its fixed beliefs—all these superstitions have been so silently and unobtrusively discarded by the Churches and a more humane attitude adopted that it seems almost impossible to believe that only half a century ago millions of people accepted them. This is evolution in Religion.

The present swing, then, is from literalism to humanitarianism—a necessary step in the revival of mystical religion on a popular basis. Man needs freedom from material worries—a well-fed body and clean, liberal surroundings before he can be expected to give full attention to the cultural needs of Gnostic Religion. That will be the next change. In the meantime, the tendency today among religious thinkers is to think of a state of Supreme Being, an impersonal Essence, which comes to be personified more and more perfectly by grades of intelligent entities ranging from mere man to the highest type of Angelic Hierarch.

(2)

The Spiritual Search Through the Ages

One of the most constant factors underlying all religions seems to be the idea of a "Mediator". This implies a "Heavenly Man", or archetypal link between humanity and the impersonal formless Essence underlying Totality. A personified God of some kind is a virtual necessity for the mind of man. It is also an indispensable requirement in the creation and maintenance of any cosmic scheme. Whether such Being comprises some Angelic Hierarchy or a single Intelligence is not of practical importance for the time.

Mithra of Persian religion was one such Mediator. On the one hand there was Formless Spirit, the cause of all. On the other there was Matter, which absorbs and confines spirit. Matter was considered "evil" in Persian dualism, and was called Ahriman, Third Person of the Persian Trinity. The eternal Spirit of Good was Ormazd, or Ahura Mazda, the Unseen, the First Person. Between these two stood Mithra, the Mediator, Who personified Ormazd, and held Ahriman in check. Here we have a Trinity somewhat similar to the Christian, which was influenced strongly by Persian elements. The "Messenger" of Ahura Mazda was Zarathustra, the sage and prophet.

Among the Hebrews, Michael the Archangel filled this role. Jahveh, or Jehovah, was the impersonal Existence, the Hebrew Verb TO BE. Michael translated this invisible Essence into archetypal form. He was called "Angel of the Face of the Lord". Abraham was a messenger of this aspect of Deity.

This idea of the personification of the impersonal Essence runs through the various religions.

EGYPT. The Essence was called Amen, or AUM. Amen means Truth—That Which Is. AUM is an attempt to pronounce the creative vibration in verbal sound. We shall consider this again later. Personification of Deity took several forms in Egypt. One was Emeph-Ptha, the Second Person of the Egyptian Trinity. (We notice that it is almost invariably the Second Logos which represents the Personal God.) This Trinity consisted of:

1st Logos. Amen (single).
2nd Logos. Emeph-Ptha (dual).
3rd Logos. Osiris-Isis-Horus (triad), Father-Mother-Child.

The Messenger was Hermes, or Thoth.

In Persia we have:

1st Logos. Ormazd.
2nd Logos. Ahura Mazda-Mithra.
3rd Logos. Ahriman.

The Messenger was Zarathustra, and his descendants, who took the same name for many generations.

In Chaldea and among the Hebrews the "Most High God" was Jahveh, the Impersonal Essence. Michael was the Mediator and Abraham the Messenger. In the Kabalah we have the following Hebrew Trinity:

1st Logos. Ruach, or "Breath".
2nd Logos. Nephesch, or "Soul".
3rd Logos. Malkuth, or "Tree of Life".

In classical Greece there were:

Apollo the Imperson.
Mercury the Personification.
Orpheus the Messenger.

In Christianity we find:

God the Father, "seen of none".
God the Son, the "Mediator".
God the Holy Spirit, the creative spirit of nature.

The Messenger is Jesus Christ.

A point to notice in the evolution of Religion, meaning humanity's capacity to receive more light, is that, whereas the previous Messengers claimed to embody one particular quality for human imitation, Jesus Christ was claimed to embody Universal Love, the synthesizing factor of all qualities. This is one of the factors in orthodox, somatic Christianity which have probably preserved it despite its political abuses and superstitions. There is a profound Reality behind it, which not all the holy adventurers have been able to destroy.

The common factor in all religions is seen in the writings of the great saints and sages.

St. Paul, an Initiate of the pre-Christian Schools converted to the new mode of public religion on the road to Damascus, wrote:

"God is Spirit, and they who worship Him must worship Him in Spirit and in truth." This means that God is a Principle, and to realize that Principle we have to think in terms of principles and not objects.

Jesus Christ Himself said to His disciples: "Unto you it is given to know the mysteries of the kingdom of heaven; but to the rest in parables. . . ." Here is a distinction between disciples and masses. It is a natural gap which not even the highest Love can bridge all at once.

The Indian Upanishads say: "God is perfect Spirit, by whom the All is pervaded." In the Bhagavad Gita Krishna speaks of Deity: "With a fragment of Myself I establish the universe, but I remain. I am the Self, seated in the heart of all beings."

In the Sikh scriptures we read: "He is ever . . . untouched by time or action, of unborn essence. . . ."

Gautama the Buddha said that "Heaven is all around and within you, if you will but open your eyes and behold it."

Christ said: "The kingdom of heaven cometh not by observation; ye cannot say Lo, here, or Lo, there: for the kingdom of heaven is within you."

In the Koran is written: "There is no God but God, the Living, the Self-subsisting. . . . God saith, As to him whom I hold beloved, I am his hearing by which he heareth, I am his sight by which he seeth. . . ."

In Ephesians iii, 16, St. Paul writes: "His Spirit is the inner man." In I Corinthians he says: "Know ye not that we are the Temple of God, and that the Spirit of God dwelleth in you?" In Acts xvii we read: "For in Him we live and move and have our being."

The Psalmist says: "Whither shall I go then from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell, behold Thou art there . . ."

Psalm lxxxii says: "I have said, Ye are gods; and all of you are children of the Most High."

There is an Egyptian prayer to the Sun which runs: "O God, Thou . . . residest in the whole of Thy divine personages."

Laotze of China used the impersonal name "Tao" for God. He said: "There is no beginning nor end to the Tao. The Tao cannot be heard; what can be heard is not It. The Tao cannot be seen; what can be seen is not It . . . The Tao has no form, but produces and nourishes all forms in heaven and earth."

St. Augustine wrote: "What nowadays is called the Christian religion was in existence among the ancients and has never ceased to exist from the very origin of the human race, until, Christ Himself having appeared, they began to designate as Christian the true religion which had hitherto been in existence."

Why is it that this common factor in all religions has been lost in Christianity? It is because of the suppression of Gnosticism about fifteen centuries ago, when the Pistis Sophia, the Ancient Wisdom, was declared heretical soon after the priesthood became open to those who were not

"Initiates"—who had no occult knowledge or experience of truth. Instead of the Creed being recognized as an allegory of Creation and the "descent" of the Second Logos into Matter, it became a literally interpreted formula. H. Pascoe, writing of literalism and idolatry in *Occultism and Christianity*, says: "This (idolatry) is the universal fate of religion when it gets into the hands of an uninitiate priesthood. Compare the Mosaic Law . . . with the denunciations of the prophets a few centuries later. . . . Why was their attitude so unsparing . . . ? Surely because the people had forgotten . . . that these things were parables, and had come to believe that they had in themselves an efficacy which they could never possess. So it has been with many Christian doctrines. That which was a parable of spiritual truth has been interpreted as literal fact, with disastrous results. . . ."

The Founders of all religions were enlightened men—"Buddhas" of Wisdom, able to radiate an awakening realization into the minds of their hearers by the spiritual force in their expanded auras. The "tongues of fire" and "descent of the Holy Ghost" at Pentecost suggest this infusion of life into the disciple. The literalist, however, has come to believe that it happened once only, about nineteen hundred years ago, when in reality it is an experience realized at "Initiation", at which time the accumulated powers of the disciple are brought into activity in a positive manner by the external aid of those more advanced than himself.

This leads to the notable distinction between "exoteric" and "esoteric" religion. The former refers to the outer form, the latter to the inner meaning. The former is concerned with the formulas and literal symbols of the myths: the latter looks for their significances. The former is not false in any absolute sense, but merely relative to certain stages of evolution. Exoteric religion is naturally weighed down with anxiety over the exact forms and beliefs associated with its activities: it emphasizes the Transcendance of God, Whom it feels impelled to placate; while esoteric religion stresses the Immanence of God. Most of the popular orthodox forms of religion are exoteric; discipleship is esoteric. An example of the latter is Buddhism, which in its pure state is not concerned with God as a external Being, but with inner realizations and ethics of the individual. Omitting certain expected retrogressions into superstition on the part of the masses in Buddhist countries, Buddhism is pure Wisdom.

The drawback of esoteric religion is that it tends to make the individual contemptuous and impatient of human limitations and weaknesses, and to produce a kind of "escape" mentality that tends to ignore mundane duties and prefer subjective meditation. The weakness of exoteric religions, on the other hand, is that they tend to create a fixed God in man's image, to sink into superstition and become a happy hunting-ground for political adventurers. For instance, the God of savages is a super-savage not unlike themselves; the God of patriarchal ages is a super-patriarch, and the God of the British Protestant is a kind of super English gentleman. The due balance between esoteric and exoteric religion was struck by the learned doctor of Israel, who had the admission almost forced out of him by Our Lord, namely that the two greatest commandments are (*a*) to love God (esoteric) and (*b*) to love one's neighbour (exoteric).

Here are the respective characteristics of the two modes:

Exoteric	*Esoteric*
Transcendance of God.	Immanence of God.
Ceremonial.	Mysticism.
"Works".	"Faith".
Extraversion.	Introversion.
Literalism.	Symbolism.
Activity as a goal.	Stillness as a goal.
Faith in authority.	The Gnosis, or Self-realization.
Theo-logy.	Theo-sophy.
Religion is a formal duty for special occasions.	Religion is a mode of experience for every day.
"You shall learn to speak my language."	"I will speak to you in your language."
Salvation by Vicarious Atonement.	Self-salvation by growth into at-one-ment.
Leads to wars of conversion.	Leads to peace and unity of common welfare.

The religions of India, that is to say the early Aryan religions (excluding the aboriginal nature-worship which was a relic of pre-Aryan times), have been esoteric and mystical. Although they have practically degenerated into gross superstition, there had always been a recognition of the Oneness of Life and the evolution of the Universal Consciousness in all forms and creatures. The religions of ancient Egypt, however, developed on exoteric, ritualistic lines, although groups of disciples carried on the Mystery cults in secret. These used the ritual-form all the same, to invoke Devas.

Hinduism had a Trinity termed Shiva, Vishnu, Brahma—Destroyer, Preserver, Creator. Though given proper names, these really imply qualities. Shiva is the Principle of Destruction by which outworn forms are shattered, to release their energies prior to new evolutionary modes. This probably corresponds with Uranus. Shiva is No-thingness, meaning non-limitation to any type of formal existence. In Buddhism this is called Nirvana, which the westerner translates "annihilation"—and thereby reveals his utter misunderstanding of the principle involved. Vishnu is the Indwelling Life, preserving, animating, perfecting. This is the Second Logos—or Love.

Brahma is the Third Logos, the creative process going on in nature.

In Egypt the Trinity Amen; Emephtha; Osiris-Isis-Horus expressed the same idea. Amen, or Aum, was the creative-destructive vibration. Emephtha was the "Egg" in which Life germinates. Osiris-Isis-Horus represented the natural process of creation, functioning in the positive-negative poles of electricity and the male-female reproductive technique. In the legend of Osiris the Sun-God was slain by the Serpent of Darkness and his remains scattered through the world. Isis, the Virgin-Mother, and her child Horus searched for and found them, whereupon Horus restored Osiris, who rose in majesty. This is the eternal theme of death and resurrection. In actual practice Initiates in Egypt were placed in an underground cavern and entranced for three days, while they passed through further initiatory experiences in the Astral Plane. On the third day the Initiate returned to his physical body and awoke in it. This theme survived in Christianity and became literalized. Rituals of Osiris were celebrated by priests of the Sun; those of Isis by priestesses of Isis, the Moon-Goddess, the maternal principle in nature. Horus was not only the birth process in nature but also the principle of Rebirth in the spiritual

sense, which Christianity calls the Christ-Child of the "New Birth". There were schools of discipleship dedicated to the God Horus, much the same as those dedicated to the Christ-Child in Christian mysticism.

The exoteric religions which developed from Egypt stressed the personal aspects of Deity and the Devas or Gods. It was therefore necessary for Avatars or Messiahs to come forth periodically from the sanctuaries of the Great Brotherhood in order to restore the esoteric values. Each Avatar embodied the particular quality necessary for his race and time.

The First Teacher was an organizer and king (of the First Ray type), who taught the Hindus the quality of duty. His name was Vyasa. He established a First Ray religion of Purpose and Yoga of Will. Abraham, the Hebrew, continued this motive in Chaldea and was the Messenger of "Righteousness".

The Second was Thoth, or Hermes, of Egypt. He taught the religion of the Second Logos, Wisdom, and the balancing of evil and good. He showed that Matter is a reflection of Spirit—"As above, so below."

The third was Zarathustra, of Persia. He embodied Purity. He taught a religion of the Third Logos—that of the Fire of Ahriman, the purifying Fire. Ahriman was the consuming fire which burns up dross and purifies. Asclepios of early Greece was a Healer. His school was also one of purification.

The Fourth was Orpheus, of Greece. He embodied divine Beauty, Harmony and Proportion, and is said to have played the "Music of Apollo". He taught the "Art of Living"; and Greece reproduced his teachings in the form of Art and Philosophy.

Jesus Christ is claimed to be the very Incarnation of the Second Logos —the Consummator of all past religions and the Avatar of Love. The occult truth is that Jesus of Nazareth was a devotee who gave His bodily vehicle as an embodiment of the Cosmic Christ—the great Solar Archetype of the evolving life-wave. As such the Christ is called "Perfect Man"—the Great Exemplar and Pattern. He urged His followers: "Be ye perfect, even as your Father in heaven is perfect."

The Cosmic Christ is the impersonal Essence personified in the Mediator, or Cosmic Solar Archetype, and embodied in the Avatar or Messiah, Who represents the ideal state of consciousness possible in the race or scheme as the case may be. The Cosmic Christ is more than the Man Jesus, however sublime the Master's consciousness of Union may have been. Christ is a universal Archetype—the ultimate Pattern of all things. All religions are but rungs in a ladder of evolution leading to Perfection. The universal message of all religions is "seek and ye shall find; knock and it shall be opened unto you. . . . He that hath ears to hear, let him hear."

CHAPTER II

THE SECRET DOCTRINE OF ISRAEL AND THE CHRIST

(I)

ISRAEL

IT is strange that what is often regarded as the most literal and materialistic of all popular religions should have been originally one of the most mystic. And yet the Kabalah, the Secret Doctrine of Israel, was so abstract in nature that its scriptures consisted of numbers instead of words. The words were so arranged that a variety of meanings could be applied by altering the vowels. The literal words were meant to reveal numerical, spiritual values to the initiated, but hide them from the uninitiated. The occult significance of such a religion is therefore obvious. It is all the more unfortunate that its literalizing by a form of religious vested interests should have been the cause of literalizing Christianity also. Most of our Christian materialism, which so grates on the scientific mind today and has done so much damage to western religion, comes from popular Judaism, after the latter had become stripped of the original cosmic truths which underlie the magnificent vitality of the real Hebrew Religion.

Esoteric Christianity is the natural sequel of Esoteric Judaism and fulfils it. Our Lord admitted this when He said: "I am not come to destroy the law but to fulfil it." Unfortunately, exoteric Judaism was one of the worst offenders in the matter of personifying the Impersonal God and localizing the result somewhere in the sky. Popular Christianity has been deeply influenced by that tendency.

In the original Judaism known to the learned doctors of Israel, God is an impersonal condition denoted by the Hebrew verb TO BE. The Sacred Name Jahveh indicates this. So immaterial is this state and of such profound sublimity that it is rarely used, and the personal Name Adonai is used instead. Jahveh is much the same as Brahm in Hinduism, or the Tao in China—a mode of existence without beginning or end—"AIN SOPH"—the One Eternal Life.

In the Kabalah this One Impersonal Essence emanates all forms of life. From It come all the Hierarchies of Spirit which create worlds. These are the "ELOHIM", the Masculine-Feminine Creative Intelligences, called "Sephiroth". The Kabalah reveals ten such Hierarchies, the highest of which is called Kether, the Crown of Life. This is the highest form of archetypal existence.

This state of affairs comprised a Trinity, called:
(1) Ruach, or Breath.
(2) Nephesch, or Soul.
(3) Malkuth, or Material Nature, the "Tree of Knowledge".
Nephesch comprises the whole of Sephiroth excepting Malkuth.
These Sephiroth are:

			Probable planetary correspondences
(1)	Kether	the Crown	Uranus
(2)	Chokmah	Wisdom	The Zodiacal Signs
(3)	Binah	Understanding	Mercury
(4)	Chesed	Mercy	Jupiter
(5)	Geburah	Severity	Saturn
(6)	Tiphereth	Beauty	Venus
(7)	Netzach	Victory	Mars
(8)	Hod	Glory	Sun
(9)	Yesod	Foundation	Moon
(10)	Malkuth	Matter	—

Eliphas Levi, the Kabalist, says: "Kabalists . . . ascribe the human form to God, but it is a purely hieroglyphical figure . . . God is the absolute of faith; existence is the absolute of reason; existence exists by itself, and, because it exists . . . we cannot ask, without . . . being absurd . . . 'Why does existence exist?' "

The Absolute Impersonal Existence in the Kabalah is known by the "Tetragrammaton", the Four-lettered Name IHVH. This is IaHVeH, or Jahveh, Jehovah, "BEING". This Tetragrammaton is a Quaternary consisting of a Trinity IHV plus a material vehicle denoted by the second "H". This second "H" completes the Name. This Quaternary was also known by the Ruach-Nephesch-Malkuth Trinity plus a fourth factor called "Zelem", or "Image". Man is in the "Image" of God, meaning a "reflection". This Divine Trinity reflects itself into all the planes of nature and finally completes itself by the process of "redemption", or the "return path". The Tetragrammaton is therefore the "River of Life which flowed out of Eden". Eden represents the state of "innocence", i.e. potentiality, which needs to descend into material conditions in order to become effective and actual. It is the same truth in different words. In *The Kabbalah Unveiled* S. Macgregor Mathers writes of the Sacred Four-lettered Name IHVH that it is the "Word" or Creative Rhythm in nature. He says: " . . . the true pronunciation of it is known to very few . . . It is a most secret arcanum and is a secret of secrets. 'He who can rightly pronounce it causeth heaven and earth to tremble, for it is the name which rusheth through the universe'. . . . It is capable of twelve transpositions, which all convey the meaning of TO BE." These twelve transpositions are the twelve signs of the zodiac, as are the twelve tribes of Israel.

Correspondence between the principles in the Kabalah and the planes of occultism is seen below. Each Trinity (IHV) is completed by a further "dip" into matter (H), until the lowest point is reached, whereupon a return takes place and the second "H" finally fulfils itself by returning into the spiritual state, perfected.

Plane	*Hebrew Correspondences*		
1st Logos	I. Ruach		
2nd „	H. Nephesch		
3rd „	V. Malkuth		
ATMA	↓	I. Kether	
BUDDHI	H	H. Chokmah	
MANAS		V. Binah	H, the Return Path.

LOWER MENTAL	H	I. Adam
ASTRAL		H. Eve
PHYSICAL		V. Coats of skin.

We notice that Adam and Eve are really symbolic names of states of consciousness, not necessarily persons at all. "Adam" is "Red" man, physical man with his desire for objective life. The "Serpent" introduces the idea of Kandalini, the "serpent-fire" which moves up the spinal column, awakening the chakras, as mentioned in the previous Part of this book. It is this way that Man evolves his latent divinity, and "becomes as Gods, knowing good and evil". The "Fall" represents the objectivization of the Ego in the physical world, requiring a painful process of return by evolution—"by the sweat of thy brow shalt thou eat bread". This underlies the whole subsequent idea of the "Redeemer", and accounts for Christianity, which comes to be the means by which man finds his return path, and completes the final letter of the Divine Name. Here is the Logos, "fulfilled" in Christ, the Perfect Man.

The "Serpent" is also associated with the sign Scorpio, which had a dual symbolism in ancient times, namely the Scorpion and the Eagle. The former is a creature of darkness and poison, the latter one of powerful flight into the upper air. Such is the influence of the sign Scorpio. It represents the generative force, Libido, which may be turned upward or downward and used for Regeneration or Degeneration. When the Serpent-Fire of Kandalini is turned upwards, then the man becomes a Sage and Seer. "Be ye wise as serpents," said Jesus to his initiated disciples.

This magnificent panorama of Involution and Evolution portrayed in the Bible has been veiled, literalized and practically lost. It is the same "Lost Word" in Freemasonry, which refers to the same process. A curtain of conventional morality and prudery has been drawn across the window of the Old and New Testaments, hiding the beauty of the real view and centring attention on the unconvincing puppet-movements of patriarchs and mythical characters. Whether these characters ever lived or not—and perhaps some of them are historical characters—the literal history is quite unimportant from the point of view of true religion, which is intended to "draw men back" to God. Although Angelic Beings are always ready to offer help to man, humanity has to work out its own salvation. The Presence of the Cosmic Christ in the Church acts as an incalculable help and aid in this process, but the work must be done by man. By himself man has to overcome the evil which he himself has implanted in his own nature, this evil being merely imperfection. "For since by man came death, by man came also the resurrection of the dead." "Eating of the Tree of Knowledge of Good and Evil" brings Discrimination, the first step on the Return Path. This discrimination, the Sign Virgo, shows a Door that leads to the Way, and Our Lord Who had perfected this process in Himself, rightly said, "I am the Way". One of His functions was to open the Way of Initiation to all men, after it had been kept as the privilege of the few.

Early in the last century Richard Carlile wrote a treatise on Freemasonry in which he propounded certain symbolic meanings of biblical names. He was imprisoned in Dorchester gaol as an "atheist" by a generation that was shocked by his repudiation of its crude anthropo-

morphism, but saw nothing shocking in a social order which reduced thousands of men, women and children almost to slavery, which worked small children for fourteen hours a day in mines and had them flogged when they fell asleep from exhaustion. Their very actions proved his words: " . . . In exploring the cause of . . . the disorders among mankind, I find it in the want of that truly one thing needful, Human Culture . . ." He went on to say: "The great mistake of the two Churches, Jewish and Christian, has been to read the Old Testament as historical scripture of human action, limited to time and place. As such it could only have been the word of man; and not the word of God. The Bible is of higher meaning. . . ."

Among Initiates Biblical names had the following significance:

Hebrew	The Initiate of the First Degree.
Israelite	The second rank of Initiates.
Jew	The God-Seer, perfected. The Adept.

Here are some more symbolic names:

Abraham	The Messenger of Brahm the Creator.
Adam	Red. Colour of desire. The Spirit within matter.
Armageddon ..	The struggle between the higher and lower natures.
Babel	Confusion; the passional nature.
Bethel	House of God, the Human Vehicle, Temple of God.
Bethlehem ..	House of Bread. The Food Body, or Physique.
Canaan	Land of Merchants; the stages of struggle and desire.
Dan	Judgment, or Discrimination.
David	Beloved; "Love" the parent of "Christ" or perfection.
Jesus	The Inner Saving Grace
Jerusalem	City of Peace. The realization of Perfection.
Israel	God-awakened after struggle.
Moses, Messiah ..	Drawn out of the water, i.e. lifted out of passion.
Emmanuel ..	God-Within-Us: the Divine Spark.

"Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel."

(2)

Esoteric Christianity

Christianity and Judaism in the esoteric sense are complementary and not antagonistic at all, just as Catholicism and Freemasonry are not antagonistic in the inner sense. It is only when these religious symbols are literalized and fixated round personal interest by groups of fanatical adherents that antagonism enters. Esoteric Christianity has done for Judaism what Buddhism did for Hinduism. Judaism and Hinduism both deal with God the Source of Life. Christianity and Buddhism deal with God the Goal of Life. What Buddha did for the East, Jesus Christ did for the West, but, whereas the East, with its metaphysical thinking, accepted the Buddha gladly, the objective West murdered its benefactor. Jesus Christ spoke of the "kingdom of heaven within". He summed-up all the Names of God in Judaism in the one word, "Our Father", and

pointed the way to the same goal as in all religions, the Love which brings Peace. As Jesus He gave the West a focusing point for that personal devotion which its objective mind cannot do without. As Christ, He said, "Other sheep have I which are not of this fold," meaning the peoples of other religions. Buddha spoke in terms of Wisdom-Love; Christ in terms of Love-Wisdom. Buddha described the Noble Path to Liberation by projecting the idea of it into the minds of his hearers. Jesus of Nazareth illustrated the same path to Peace by dramatizing it in the symbolic road from Bethlehem to Golgotha. We shall consider this symbolic journey later.

The Trinity in Christianity is the same in principle as that of the Kabalah.

Ruach the Breath is God the Father, "seen of none". Nephesch, Soul, or sum-total of manifested beings is God the Son, personification of Deity, "King of Angels". Malkuth is God the Holy Spirit.

Just as Malkuth is dual, so is the Third Person of the Christian Trinity, which is both the Lord and Giver of Life and the Divine Mother, the Virgin Matrix of Nature.

Christianity has borrowed its theories of cosmogenesis from Judaism. The Religion of the Lamb is Judaistic, and is derived from the Sign Aries, the Ram, the "Ram caught in the thicket". The New Testament says: "There are Three that bear record in heaven, the Father, the Word and the Holy Ghost; and these Three are one. There are three that bear witness in earth, the Spirit, the Water and the Blood." Note that—the heavenly Triad "bears RECORD"; it is permanent. The mundane triad bears WITNESS, i.e. it reflects the heavenly. "Blood" is the physical vehicle of life; "Water" is a symbol of the astral plane.

In the Book of Genesis there is an account of Jacob struggling with an Angel and prevailing. As a result, his name is changed to "Israel". This name means "God-ruling" and also "Ruling with God". The name is always used in its symbolic sense, to refer to the Brotherhood of Sages, the Initiates of every age and place. They are the ones who have struggled with the lower nature and completely sublimated it into spiritual faculty and power. In the Christian story the Messiah comes to "Israel". He came as a representative of the Brotherhood, but the priests of the established religion rejected Him. "His Own" received Him not. Here there is some confusion and mixture of motifs, rejection by vested interests and His association with the Brotherhood. He is "King of Israel", a leader in the Brotherhood as Jesus; head of all Religions as Christ, the Cosmic Being.

In Judaism Adam-Eve represent the mind and emotions on the downward arc. In Christianity Joseph-Mary represent the same thing on the upward arc. Joseph is the sublimated mind, Mary the purified emotional nature. Of them is born the Christ-Child, or Buddhic Consciousness. The Three Wise Men symbolize the same thing. They bring symbolic gifts; Gold, Frankincense and Myrrh. Gold is a symbol of purified mind; it is purified from the dross by fire, and it is the astral colour of spiritual thought. Incense symbols devotion, while myrrh is an agent for embalming and preserving physical bodies. Here are the three

principles of men, mind, emotion and body, offering their characteristic gifts of experience to the Christ, the Monad.

The Christian Festivals symbolize the four stages in Initiation. They are:

(1) The Nativity;
(2) The Baptism;
(3) Transfiguration;
(4) Crucifixion.

Beyond this there is the Ascension and Pentecost, which are later stages beyond the human range.

(1) *Nativity.* This takes place in "Bethlehem", the House of Bread. This is a realization in the physical brain, built of food. It is the first stage in the New Birth.

(2) *Baptism.* This is the stage of astral development, an intense passion for the newly perceived truths. The disciple becomes imbued with the fiery zeal for conveying this truth to others. The Second Initiation is one of Fire, in which Atma descends into the consciousness in a positive form and another layer of kandalini is awakened. At the same time the Initiate learns to use the Mental Body consciously as a vehicle when absent from the physical body, as he learns to use the Astral Body in the First Initiation.

(3) *Transfiguration.* This is a stage when the inner light of the disciple begins to shine out and he is recognized as a Teacher. In a deeper sense he learns to radiate power on other creatures and to contact the Buddhic Body.

(4) *Crucifixion.* This, the fourth Initiation, represents the inevitable conflict which must come as an ending of the purely human stages of evolution. All the forces generated must "pass the test of Saturn", their forms must be shattered by the Uranian ray and their energies released. This Initiation is said to be an experience of complete and utter isolation from all forms previously depended on. The Initiate is left face to face with his own Self, and realizes that he is That. He traverses the division between Personality and Impersonality, and perceives the Impersonal Self of all selves. He discards the Causal Body and enters into the Life of the Nomad, becoming divine in consciousness. This is human "perfection", the beginning of the first of the superhuman stages. Ascension symbolizes the first of these, to the "right hand of the Father".

The four Festivals correspond with the seasons of the year.

(1) Spring is the season of awakening after winter, a "new birth" of the seed in the ground.

(2) Summer is a time of fiery activity, growth and outpouring.

(3) Autumn is the time of radiating energy, harvest, ripening.

(4) Winter is the time of "crucifixion", of death and silence, from which emerges new life.

Symbolism of the Christian Eucharist

The Mass, or Eucharist, the central fact of the Christian Faith, has a triple significance and purpose. It is not only a dramatic symbolism of the descent of the Second Logos into matter but it also dramatizes the

Path of Return. In addition it is an occult means of radiating, purifying and sublimating influences around the neighbourhood of the place where it is celebrated, by sending out ripples of power through the etheric, astral, mental and buddhic planes, if not higher still. This latter function is little known, even among the strictest adherents of the Catholic Church. Instead, it is generally believed to be a celebration in honour of the Founder of Christianity combined with a means of "grace" for those taking part. Most of the occult wisdom about it has been lost, with nearly all the other secrets of the ancient Mysteries.

The stages of the Mass are psychologically perfect. Had the principle of the Eucharist not grown out of the ancient "pagan" Mysteries, and been the work of one man or a group, it would have been a work of divine genius, and demonstrated the psychological knowledge possessed by those who built it up under the inspiration of Our Lord. As it grew up out of the forgotten past, it has naturally in it the psychological divisions of the human being, namely Spirit, Mind, Astral and Physical Bodies.

There are four main stages corresponding with these four divisions:

Stage 1. Asperges, Canticles, First Incensing, Confiteor, Absolution.
Stage 2. Introit, Kyrie, Gloria.
Stage 3. Collects, Epistle, Gospel, Sermon (if any), and Creed.
Stage 4. Offertorium to Communion.

Stage 1 is intended to purify the etheric atmosphere of the building and the Etheric Doubles of those taking part; and restore the devotional currents which have died down since the last participation. Magnetized water is used. There is chanting of a kind calculated to subdue the passional nature and set up a rhythm in the etheric and astral bodies which will make them responsive to the higher frequency rates of the Buddhic Plane later in the service. The Confiteor, or recited Confession, tends to realign the individual's astral currents into devotional channels. The Absolution completes this process if the recipient is co-operating with the Celebrant.

During Stage 1 an Angel of the "Building" type (Second Ray) is invoked.

Stage 2 is devotional. It is not intended to introduce mental themes at this stage, nor critical faculty. The form of this part of the service is designed to arouse spontaneous devotion and to enable the people and clergy to pour out their devotion in aspiration and worship. The music of this part should be appropriate. The Introit means "entrance into a devotional mood". The "Kyrie Eleison" which follows is an appeal to the Cosmic Angels to add their power to swell the devotion of the congregation. The Gloria in Excelsis which succeeds this is a means of pouring out the united devotion of clergy, people and Angelic visitors.

Stage 3 changes the whole atmosphere. It bring in mental themes. There is a reading of Collects, Epistle and Gospel, all of which require some sort of thought. They usually deal with episodes in the life of Our Lord and the founding of the Church, or with scriptural matters relating to belief and doctrines. They begin, therefore, on the plane of Kama-manas, objective thought, in which belief flourishes, and then, if the people are advanced enough mentally, an instructive Sermon, dealing with principles, should follow. Where the people and clergy are not mentally developed, as is usual among primitive communities, the Sermon does not

rise above the level of Kama-manas. The Creed, which follows the Sermon, is really a magnificent allegory of the descent of the Secondary Life-wave through the seven planes of matter and its return into conscious union with the Divine. As such it offers an opportunity of introducing abstract thought of a high type, from the higher sub-planes of Manas. However, at present there are not many people in the world who can contact this level, and the Creed remains, in the opinion of most Christians, an historical account of the life and death of Our Lord. This is quite in order, and in due course evolution will bring about higher realizations of the meanings of the historical religious myths.

Stage 4 introduces a much higher phase of consciousness for those few who can contact the Buddhic Plane. The phases which lead into the Communion are intensely mystical and need a mystical comprehension. Where there is fervent adoration and devotion of a "6th Ray" type among the people and clergy, this devotion may become sublimated and awaken some indirect response in the plane of Buddhi. Some of the devotees may become conscious of Cosmic Beings Who take part in this part of the service, owing to the fact that the atmosphere in which They can function has been created for Them. Sometimes people of normal temperament according to modern standards may at this stage develop an intermittent Extra-sensory perception and either "see" or "hear", or "intuit" these gloriously radiant Beings. It is one of these, of the Eucharistic Angel category, which effects the "Consecration" of the sacred Elements on the Altar. Occultists have stated that these Angels are actually functions of the Second Logos and thus bring down that sublime Presence into intimate contact with the worshippers. At the end of this fourth stage there is given the "Ite, Missa Est" (Go, the blessing is sent forth), which is a traditional signal in thought to the Eucharistic Angels to depart.

If the above psychological stages are passed through each time the Mass is celebrated, then there must be a corresponding formation in the matter of metaphysical planes to contain this force, on the principle that force must have a medium—an appropriate medium—through which to operate. This is an occult feature of the Mass. Each stage produces certain changes in the matter of the respective planes. Stage 1 affects the etheric region; Stage 2 the astral plane; Stage 3 the mental, and Stage 4 makes it possible for forces from the atmic, buddhic and even the Logoic Plane itself to be manifested in the place where the Mass is celebrated. It is for that reason that the Fathers of the Church, some of whom were knowledgeable occultists, insisted on the Sanctuary and inner part of the Church being kept for nothing else but celebration of the Mass. No foreign influences were intended to be introduced, and this rule has been generally kept, except for a few regrettable lapses. The Protestant Churches on the whole do not recognize the Mysteries, and, as they are mostly concerned with the Pulpit rather than the Altar, the question of a special sanctuary does not usually arise. It is significant of a new conception, however, that portions of the Anglican Church are attempting to revive the ritual of the Mass. This is a hopeful sign. Now that the radio and Press are occupying the place of public "forum" which the pulpit once held, there is a need for a return to the mystical ritual in

religion, although the "puritan" type of mysticism requires its medium, and that will probably continue to be supplied by those Churches which derive their inspiration from popular preachers.

Stage 1 affects etheric matter around the place where the Mass is celebrated. A kind of "shell" of etheric matter is produced by the combined will of the celebrant and the attitude of the congregation. An Angel of the Building Orders is invoked and the "shell" becomes the centre from which this Angel operates. The music and devotion which follow in Stage 2 increase this shell and introduce astral matter of the higher sub-planes which show as bright colours of blue, rose and gold, sublimations of the coarser colours of the astral plane. The astral matter generated by the human beings present is increased by that of the Angels taking part, and this is all manipulated, or caused to flow, in certain patterns typical of the kind of ritual used. This takes place under the laws of natural correspondence and sympathetic vibration.

In Stage 3, mental matter is stirred into activity, and, by the time Stage 4 commences, the "edifice" or "shell" is ready for the outpouring of divine power which follows. This goes on synchronously with the psychological changes in the consciousness of those present. The whole process is really an adaptation of rhythms employed by the Angels, and is not derived from purely human causes at all. Human beings can take part, In fact, if they want to contact these particular cosmic influences they must obey the cosmic laws operating and build the necessary "edifice" or container. Arguments that ritual is "unnecessary" have nothing to do with the question. Whether ritual is necessary or unnecessary, it is a constant factor in the universe. If human beings object to this form of ritual, they need not take part in it; they may concern themselves solely with activities of a human and not Angelic order. The fact that the Mass is not a purely human device is seen from its psychological correspondence with the four stages in consciousness and also with the four main festivals of the Christian religion, which, as we have seen, themselves correspond with the four levels of consciousness.

Christianity and Nature-Festivals

It was said after the crucifixion of Jesus Christ, "Great Pan is dead!" It is certainly true that the Advent of Christianity introduced a definite change in the direction of human thought, but it did not falsify natural laws which are inherent in the scheme of things. The religions of Pan, nature-worship, were religions of the Third Logos, while Christianity introduces the Religion of the Second Logos, the keynote of which, whatever variations in form there may be, is unification and development of individual consciousness from Mind to Buddhi.

Christianity preserved some of the old occult and psychic truths of the Third-Logos-religions in terms of Christian symbols. From the wisdom point of view the Trinity represents:

God the Father	Cosmic Purpose
God the Son	Cosmic Capacity and Faculty
God the Holy Spirit	The processes of nature.

These latter are triple in manifestation, being positive-negative, plus the alternating result. The positive aspect of the Holy Spirit in nature is the Lord, Creator of Life, the Paraclete, the Comforter, the Fire of Creation. The negative aspect is the Motherhood of life, the Womb of Nature, Mother Earth, symbolized by Our Lady, the Ever-Virgin Mother. Our Lady is thus a symbol of two religious functions. She is the Motherhood of Life by which the Second Logos "incarnates" or descends into matter on a cosmic scale; and she is also the purity of living and sublimational process by which the individual attains the "Second Birth" of realization of Buddhi. Of this sublimatory process is born the Christ-Child. Confusion has existed in the minds of orthodox Christians ever since about the eighth century concerning the meaning of Our Lady, but her cosmic aspect has been recognized by the "Assumption as Queen of the Angels". This was probably as far as the orthodox Church could go in the direction of recognizing the meaning of a cosmic symbol. When it is said that "Christ is born of the Holy Ghost and the Virgin Mary", either the Cosmic Incarnation of the Second Logos may be meant, or the awakening of Buddhi in the individual soul.

The fact that Pan was not dead, but only underwent a metamorphosis, is seen in the correspondence between the Christian Festivals and those of the old nature-religions. Christianity preserves the four seasonal festivals of Spring, Summer, Autumn and Winter. Today the attempt to show this correspondence is being condemned by orthodox churchmen as a "return to paganism".

Christmas was originally the Roman Saturnalia, which took place at the Winter Solstice. Slaves rejoiced and shared the goods of their masters. This probably originates the tradition of the exchange of gifts. Christmas precedes Spring. It is the time of silence, when the seed-bed of the new Spring season is prepared. It is the same with the growth of consciousness. There must at each stage be a "saturn" period of silence ("in the Womb") out of which comes the new life. This period of preparation takes place between the Winter Solstice and the Spring Equinox (in the northern hemisphere), between Christmas and Easter, which is the first full moon after the Vernal Equinox. Easter is derived from Eostre, the Teutonic Goddess of Spring. At this time the Spring has begun and the new life has begun to "rise" from the silence of the winter. It is part of the old pagan Death and Resurrection myths, but the universality of truth is seen in the fact that it also symbolizes stages in the evolution of consciousness, which is bound up in the seasons of nature from the descent of the Second Logos into Matter.

From the point of view of consciousness the festivals bear the following interrelationship with nature seasons.

Christmas is a festival of Joy. It corresponds with Spring as the birth of a new level of consciousness. It is associated with the silence of winter because it is only in the "silence" of the soul that the new consciousness can be born. It is then that the symbolical Magi, the Three Wise Men of body, emotions and mind, end their wandering over the earth and submit to the New-born King. The "Star" is a symbol of awakened consciousness, and the idealism which leads to it.

The Baptism corresponds with the Summer cycle, when the output of energy is greatest. The level of consciousness awakened at the Nativity

Festival becomes established and active. The Seed grows into the new plant-form.

The Transfiguration is the festival which corresponds with the Autumn season. This is the period of harvest, of yielding up the fruitage of experience gathered in the preceding cycles. This stage of Initiation is the period of teaching, when the sage gives to others what he has been able to gather in his own consciousness

The fourth festival is the Crucifixion, which corresponds with Winter. This is the period of death and silence, when the life-wave is absorbed back into earth, to bring forth new life again the following Spring. The following lines penned by the author may suggest the meaning underlying these ancient festivals, which are an innate part of the very scheme of things in which we live, move and have our being.

O Might of the Sunrise,
Great Father of all,
Thy Dawning inspires
Our spirits in thrall.

O Paean of Noontide,
Strong Rhythm of all,
Thy Song of Creation
Wakes joy in the soul.

O Chant of the Evening,
Consoler of all,
The stealth of Thy deepening
Foreshadows the Goal.

O Silence of Midnight,
Great Quickener of all,
Strike Thou on our heartstrings
And sound forth Thy call!

In the Mystery of Calvary is contained the whole dramatic story of the birth and origin of life and the way of its unfoldment. As the Christ hangs on the Cross between the "two thieves", each addresses Him. They are the Desire-nature and the Mind, the two instruments of the Self, between which the "Christ of the Inner Self" is crucified and limited. The Mind sneers, as it tends to do. "If thou be Christ, come down from the cross and save us both." That is the cry of the half-developed Mind. "If this is all true, prove it. Show me the mechanism. Weigh it and demonstrate." But the Emotional nature, the other thief, speaks differently. "Lord, remember me when thou comest into Thy kingdom." That is the voice of the reformed emotions, sublimated from Desire to Devotion.

CHAPTER III

THE PRE-CHRISTIAN RELIGIONS

(I)

Hinduism and Buddhism

The relation between Hinduism and Buddhism is very much the same as that between Judaism and Christianity. Though the exoteric religions differ, Esoteric Christianity and Buddhism have a similar goal of "Eternal Life" or "Liberation". Modern Hinduism has grown into a number of very superstitious practices, some of which are disgusting according to present-day standards; but originally Hinduism was the foundation of the whole Aryan Race. Its philosophy still underlies this Root Race. Its contribution to Aryan civilization is the ideal of Duty which was, at the time of its foundation, a vital necessity for the further development of the human species. The gross, unreasoning selfishness of the Atlantean Race was such that no further social progress could take place until the idea of Duty had been implanted in the consciousness of the race.

The keynote of Hinduism was the existence of a single main life-impulse motivating the existence of all forms. This Life-motif, as we have seen, was a Trinity in Unity, Shiva, Vishnu, Brahma. This unity of life in Hinduism seems to have set the archetype for religion in the Aryan Race. It provided a means of becoming aware of itself and so completing and fulfilling the Purpose of Life. This means is called "Yoga"; we shall consider the purpose and methods of Yoga in Part IV.

The idea of a common unity is shown by the Hindu scriptures.

"He who perceives the One Self in all beings and all beings in the One Self, he shrinks away from none."

"To do good to all beings is duty. This is Dharma."

"To seek all beings in the One Self and the One Self in all beings, and to do good to all, this is Yoga. Peace to all beings."

To unify and identify oneself with the common purpose of life was the note of Hinduism. "Dharma" meant "right purpose", "right behaviour" and "right activity". It is the dharma, the duty or function, of the plant to grow and seek the sun, and in so doing to give its fragrance and harvest freely to its surroundings. It is the dharma of the wild animal to hunt its prey and so improve the instinct of its species by attack and defence. It is the dharma of primitive man to obey the laws of his tribe and defend them ruthlessly against the encroachments of strangers. But it is not the dharma of intelligent man to obey any laws blindly. It is his dharma to discriminate, to seek out Dharma, or Purpose, itself in all the circumstances in which he may find himself. Impersonality is the dharma of cultured man. If past causes in the soul bring bad environment, struggle and hardship, it is his dharma to work in that environment impersonally towards mental freedom from all limitations. Though his body may be captive, his mind must be free from all concern about his environment. Hinduism is a very virile philosophy.

Buddhism extracts the idea of soul-growth from Hinduism and shows

the way to self-fulfilment. In both Hinduism and Buddhism there are four stages in the journey to self-fulfilment—four states of mind.

Hinduism	*Buddhism*	*English Equivalent*
Viveka	Manodvaravajjana	Opening of mind to discriminate between Purpose and Illusion—between the Real and the Unreal. This underlies all Aryan philosophies.
Vairagya	Parikarma	Process of becoming indifferent to lower self and its demands, and active in the interest of the group.
Shatsampatta	Upacharo	Strict attention to the right sort of conduct necessary to awaken the higher consciousness, i.e. complete control of mind, emotion and body.
Mumukshatva	Anuloma	Intense desire for liberation from all personal limitations which arise from the identification of self with the vehicles of body and mind. This leads to spiritual consciousness of life as a Whole.

This is the process of Yoga. Yoga is set in a background of Duty. The disciple learns that the duties in themselves are nothing; they are just symbols of abstract duty to be treated impersonally and performed without attachment to the result.

The main scripture of Hinduism is the Bhagavad Gita.

Buddhism

Buddhism has its superstitious practices among the unenlightened, but it is probably freer from superstition on the whole than any other religion. Esoteric Buddhism is Pure Wisdom. Buddhism knew of the Great Law of Evolution of Consciousness over two thousand years before Europe heard of the Evolution of Species.

Aryasanga, the Buddhist teacher of the sixth century A.D., compiled the *Book of the Golden Precepts*, in which Buddhism was linked with Hindu Yoga. He speaks of "Three Halls of Progress out of Toil".

(1) *The Hall of Ignorance.* This is the state in which man is worried and deceived by the illusions of his mento-emotional state, all of which centre round the Great Illusion that man is limited to a personal unit of body, emotion and mind.

(2) *The Hall of Learning.* This is the state in which man begins to reason on suffering and to conclude that there must be a condition in which it is possible to rise above pleasure and pain.

(3) *The Hall of Wisdom*, in which he finds that condition in soul-growth into union with the Purpose of Life.

The Buddha taught the same thing in terms of Sorrow. He spoke of Sorrow, Sorrow's Cause and Sorrow's ending. This entailed the *Noble Eightfold Path.* Gautama the Buddha was born about 620 B.C. near Nepal. He was son of a ruling prince. The account of his life relates that his father determined to keep all idea of death and suffering from the young prince and walled him in a palace of luxury from which he was not allowed to emerge. The story shows how Gautama went out of the palace with his charioteer and witnessed signs of misery, disease and death; he was so shaken by the suddenness of this sight and the contrast

between his own life of luxury and the misery of his father's people that he escaped from the palace alone and went through the land seeking to learn the cause of this suffering and the anomalies of life. He spent a long time in meditation until finally he reached enlightenment and became a teacher. The purity, devotion and nobility of his life are widely recognized, and over a third of the inhabitants of the world have been influenced by Buddhism. Whether or not Gautama actually lived, and there does not seem much doubt about his being an historical character, his life is in keeping with the great cosmic truths of the universe. This is true of all the great Teachers. They are patterns of life, and simply mirror the truth which they have attained. Sir Edwin Arnold has immortalized his life and ministry in the *Light of Asia*. Every student of Metaphysics should read and know this work.

Buddhism teaches four great truths:

(1) Mundane life is predominantly full of sorrow. Physical man is born in pain and sorrow, lives in misery and dies usually in pain.

(2) Sorrow has a cause, human action and thought. As a man sows, he reaps.

(3) There is an ending of sorrow, to rise above the imperfections which cause it.

(4) There is a Noble Eightfold Path with certain steps that lead to certain peace and fulfilment. This is called "Nirvana", which the West wrongly translates "Annihilation", but which really means No-Thingness, or Totality of Existence (not limited to any single object). As Sir Edwin Arnold's poem translates it, "If any teach Nirvana is to cease, say unto such they lie. If any teach Nirvana is to live, say unto such they err. . . ."

Buddhism is a religion of absolute harmlessness, purity, impersonality, compassion and wise living to the highest spiritual levels of consciousness. The following chart shows the comparisons between Hinduism, Christianity and Buddhism.

Hinduism	*Christianity*	*Buddhism*
Illusion	Worldliness	"Hall of ignorance"—sorrow.
Discrimination	Conversion	"Hall of learning"—sorrow's cause.
Control of emotion	"Way of the Cross"	"Hall of wisdom"—sorrow's ceasing.
Control of mind	Meditation	THE WAY—concentration, or darana.
Realization	"The peace which passeth all understanding".	Meditation, or dyana. Contemplation, or samadhi.

(2)

The Religion of Zarathustra

In ancient Egypt Osiris the Sun symbolized Light, while Isis the Moon symbolized Purity and Fertility. In Persia Zarathustra taught a religious way of life which centred round Purity under the symbolism of Fire. Fire is the Creative Energy of life, and it is also the purifying agent. We find a somewhat similar idea underlying medieval alchemy. The alchemists were not only trying to transmute metals by altering their atomic structure: they applied the same principle to the transmutation of the desire-nature into spirituality.

Zarathustra taught that he who would seek "Ormazd", the Universal Life, must first pass through the fires of Ahriman and have his formal

illusions burned away. In this way he recognizes Mazda, the common life in all forms, which came to be personified in the name Mithra, the Sun-God. Finally the disciple perceives Ormazd, the Unseen Purpose behind Ahura Mazda and Mithra. Only the inner schools of disciples were taught these things. The masses received a simple moral philosophy centring round sun-worship. They referred to Ahriman as "The Evil One", presumably because he destroyed their illusions, and they loved their illusions.

(3)

Mohammedanism

The keynote of Mohammedanism is submission to the Will of Allah. The orthodox masses who supplied the weight behind this warlike religion are, and have always been, fanatical. They have little understanding of mystic values or abstract truths of any sort, but there is a discipular movement within Mohammedanism, called "Sufi", which is realistic and seeks truth in terms of Eternal Verities. In the early centuries of Mohammedanism in the East there was such opposition to mystical concepts, and such emphasis laid on formal obedience to rites and ceremonies, that the few mystics had to disguise their speech and writings.

Such was Omar Khayyám, an astronomer and poet of the twelfth century. This famous poet of Persia puzzled the orthodox Mohammedans of his day with his mockery of literalism in religion. He was a mystic who disguised his meanings behind the language of wine, women and song. Yet his beloved was not really woman, but the Higher Self. His couplet, translated by Fitzgerald:

> Alike for those who for Today prepare,
> And those that after a Tomorrow stare,
> A muezzin from the Tower of Darkness cries,
> "Fools! your reward is neither Here nor There!"

shows the knowledge of a mystic that the Reality is not found in objects Jesus Christ said the same thing of the "kingdom of heaven", that it is not "here", nor "there", "For the kingdom of heaven is within you." Omar Khayyám once wrote, "Lord, free me from this puzzle of the more-and-less. Absorb me in Thee, and free me from myself!" To his pupils he quoted the Prophet, "The ways of God are as the number of the souls of men: the two and seventy jarring sects are equivalent in the eyes of wisdom." Foolish people who take his writings literally call him an atheist, but he was only an atheist in the sense that he accepted no God in the image of man. His unworldliness is seen in the lines:

> The Worldly Hope men set their hearts upon
> Turns ashes—or it prospers; and anon,
> Like snow upon the desert's dirty face,
> Lighting a little hour or two, is gone.
>
> And that inverted bowl we call the sky,
> Whereunder, crawling, cooped, we live and die,
> Lift not thy hands to it for help—for it
> Rolls impotently on as thou or I!

Truly, as the Mohammedan says: "There is no God but God!"

(4)

Mythological Religions

Lethe was the River of Forgetfulness. Whosoever drank of its waters forgot his identity, his source and his destination. This is a way of saying that the Secondary Life-wave, on entering the atmic plane, became lost to its original condition and immersed in matter.

The Gods in Olympus are symbolical of the astrological fields of magnetism which determine the beginnings and endings of all cycles of time. In fact, astronomy and astrology have taken the mythological names of the planets given to the Gods of Olympus.

The two most elementary qualities in man, light and darkness, aspiration and degradation, are symbolized respectively by Jupiter, king of the Gods, and by Juno his wife. The Royal Jupiter is a symbol of the Divine Self in man. Juno, an unpleasant character, is a symbol of the lower nature of man.

The "Odyssey"

This same idea of the dual nature of humanity is found in the *Odyssey*, which relates in mythological language the "pilgrimage of the soul" to its haven of rest in Reality. It recounts the wanderings of Odysseus, or Ulysses, from Troy to his home in sea-girt Ithaca. It will be remembered that the siege of Troy grew out of the jealousy between three goddesses, one of them the unspeakable Juno, over the apple bestowed by Paris. In this sea-girt island of Ithaca there is a distinct flavour of that secret place in the soul which lies amid the mysterious ocean of life's origins. Odysseus is the questing soul of man, sick of the useless striving for illusions—the futile sieges of Troy—weary of trying to distinguish between one superstitious dogma and another, between the different vengeful gods that drive him hither and thither. The siege of Troy over, Odysseus sails for Ithaca, where Penelope, his faithful wife, awaits him. Penelope is the Reality which awaits every man. For many years Odysseus sails to and fro, blown from his course by the tempests of passion, tempted by various delights of the senses, faced with every kind of obstacle. There are the Gardens of Indifference which entice his men, who only want to eat their fruit and laze the time away in delight. There is Circe, the sorceress who turns men into swine. Significantly, it is the talisman of Mercury, God of Mind, which forces Circe to loose his men. Odysseus, by refusing to sail on and leave his men in Circe's hands, suggests the man of vision who will not climb the spiritual path if it means leaving his fellow men unawakened. Finally, the wanderer reaches Ithaca disguised as a beggar, to find a crowd of noisy, passionate suitors clamouring for the hand of Penelope. Odysseus's humble garb suggests that of the Sannyasi, or spiritual sage of the East, who discards all worldly wealth. Pallas Athene, Goddess of Wisdom, comes to Odysseus's aid; there is a final battle, and the suitors, all the false quantities in man, are vanquished.

The God Pan

Pan is God of Nature. The word is neuter gender of Pas, meaning All. Pan is the divine life immersed in everything. He who hears the pipes of Pan, those strange flute-like sounds of super-sense, either becomes maddened with lust or perceives the place of nature's inner Beauty. The pipes of Pan mean the rhythm of kundalini, which, if awakened too soon, destroy the individual by the excess of passion which it creates.

Mercury

Mercury is the "Messenger of the Gods", who travels between the Gods of Olympus and the earth below. Mercury is Mind, and it is Mind which links the divinity in man to his material nature. The Caduceus, or Staff of Mercury, is a symbol covering the whole of cosmic truth, the force-currents in the physical atom, the cycles of evolution and the channels of kundalini in the spine, showing that there is only One Energy in the universe. The wings at the top of the Staff symbolize the power of aspiration; the two serpents symbolize the twin forces of good and evil. They also show the "descent" of the Logos into the cycles of matter and the "return". The staff itself suggests that man, once he has reached the half-way point symbolized by the tip of the serpents' tails, may, if he wills, take the straight path of discipleship back to spiritual realization, rather than the long, spiral road of racial evolution. In addition the Caduceus symbolizes the three channels, Ida, Pingala and Shushumma, by which kundalini is awakened.

Persephone and Pluto

In this myth there is an obvious analogy of the seasons of the year, but there is a deeper significance. Demeter is the Earth Mother, parent of life. Her daughter Persephone is the embodiment of beauty, truth and goodness. She is humanity, born of the divine, about to make its journey through matter. Pluto, God of the Underworld, captures her. This implies that man is enticed away from the divine work by worldly snares and delights. Demeter is frantic with grief and begs the aid of Jupiter, the divine Self in man. Pluto is persuaded to give Persephone up if she has not eaten of the fruits of the underworld. However, she is found to have eaten six pomegranate seeds and therefore can only be released for six months of the year. The six seeds are illuminating—there is something familiar about their sweet exterior and bitter core, suggesting that all earthly pleasures contain a hidden core of pain, and constitute the bitter illusions which bind man to earth.

Herakles

The legends of Herakles and his twelve labours contain the story of mankind's evolution through the twelve signs of the zodiac. Man is

doomed to pass through all the twelve fundamental types of body and personality until he has gained the experience of all of them. Herakles, after completion of his tasks, is killed by the arrow of a former enemy. In his death agony he throws himself on a funeral pyre. The fire burns away his earthly body, whereupon Mercury comes from Olympus and bears him off to be a God. In that same way man dies to the lesser self, all his selfish nature purified in the fires of affliction. No longer man, but superman, he is admitted into the ranks of that invisible Brotherhood which works in secret for the redemption of humanity through the ages. Then he hears the mystic Words, "Hail, Brother!" which admit one to the fellowship of Olympus.

The gist of all religions, philosophies and mythologies is the process of purification, sometimes called Evolution, by which Eternal Purpose rolls onward in ever-widening circles and turns more and more of outer chaos into ordered life. It is the Purpose and Process which range from molecules to solar systems. As a human species, we are engaged in this long process of purification and self-perfection. Age after age the same sort of lessons have to be learned; age after age masses of individuals make the same mistakes again and again, by scheming, injuring, and incurring debts of pain, but gradually discovering that associations which bring selfish pleasure carry a sting of pain and are really illusions, veils and fetters. Yet, amid the plotting and intrigue for continued excitement, satiation with illusion continually enrols new recruits in that small but efficient band of Wise Ones who have outgrown illusion and live in freedom, conscious always of the Major Purpose of the Universe.

It is only by self-purification—by shedding illusions of the mind—that agony of mind can be removed and happiness found. That is the great truth which all religious teachers have enunciated and emphasized. There is only one truth in Religion, and it is the same truth as that of Science and as the Beauty of Art. It is a vision of the Ultimate Reality, free of all doctrines and authoritative beliefs—experience of the Self.

The First Truth is of Sorrow. Be not mocked!
Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly. . . .

The Second Truth is Sorrow's Cause. What grief
Springs of itself and springs not of Desire? . . .

The Third is Sorrow's Ceasing. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife: . . .

. . . I take my refuge in Thy Name and Thee!
I take my refuge in Thy Law of Good!
I take my refuge in Thy Order! OM!

. . . Om Mani Padme Hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!*

* From Sir Edwin Arnold's *Light of Asia*, Book Eight.

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PART IV

ART, METHOD AND PRACTICE

CHAPTER I

PRINCIPLES OF SELF-REALIZATION

(I)

The Common Denominator

We have already considered that Religion (in the orthodox sense) represents the childhood approach to Reality, whether the "child" is a modern individual or comprises mankind at an early stage of evolution: Science (in the objective sense) represents the adolescent approach, as the human mind begins to develop powers of observation, criticism and analysis. Philosophy rationalizes the religious and scientific modes and makes the third stage possible by raising the mind from analysis to synthesis: Art (in the sense of an individual technique) represents the final adult approach when the race has reached its mental maturity. Art in the modern popular sense of the "Fine Arts" is an early step in the direction of this

latter stage. Some of it is at present crude and unlovely, and far behind Science and Religion, in its evolutionary standards, but it is groping for an individual expression which will one day become a spiritual technique. The religious and scientific modes will then merge into "Yoga", the realization of the unity of all life. Even at present Art is the method of expressing spiritual values in physical form.

Although there are many ways of approaching Reality, there is only one principle involved. There is a single ultimate goal, and all methods are variations of it. All roads, so to speak, lead to the same point. The one variable method is called "Yoga", meaning "Union". This finally represents the return of the divine Life-wave to the Monadic plane, carrying with it the fruitage of its past evolutionary journey. Having objectively perfected itself, i.e. extracted the full potential experience from the physical, astral, mental and buddhic planes in succession, the Secondary Wave restores itself to its former Monadic state, but now in full realization of its previous potentialities. Its latent possibilities will have become dynamic faculties.

An analogy frequently used to illustrate this process is the rise and flow of a river from the mountains to the sea. The river begins from condensed moisture drawn from the ocean in the form of clouds. This is a "potential" river, just as the Monads are potential Deities. The clouds drop their moisture in the hills as the lowered temperature causes the vapour to condense, just as the limiting, chilling factors of the Saturn Chain cause the Monadic Essence to begin its involution in Matter. The moisture runs down the mountain slopes carrying mineral particles with it and becomes a stream: the stream becomes a river, bearing along matter from all the country it has traversed. It passes in turn through steep gorges where it roars down tempestuously in spray, stirring the mud on the earth-bed—through level stretches where it runs slowly and peacefully round bends—into backwaters, where it lies stagnant for a time, just as the soul passes through periods of violence, progress, tranquillity and stagnation—but eventually the river reaches the ocean once again and colours the sea to a certain extent with the mineral deposits it has collected.

So it is with the soul of mankind. The Sea of Spirit is proportionately enriched by the long evolution of Homo Sapiens. "Man", the individualized species evolving from a subconscious group-animal into a conscious group-intelligence, represents the material instrument and mechanism of the Spirit's contact with and conquest of matter. "Yoga", though its general meaning is Union, is also the actual scientific process, method and art of awakening the Spirit in man, and the technique of perfecting its instruments of mind, emotion and physique, namely the mental, astral and physical bodies. It is the process of turning their chaotic whirlpools of energy into perfectly responsive mediums of the Spirit.

There are different types of yoga practice which group themselves into three main categories, corresponding with the three instruments which have to be perfected. The three main types of Yoga are therefore the Yogas of Action (body), Devotion (astral nature) and Wisdom (mind). They are generally known as Karma Yoga, Bhakti Yoga and Gnana Yoga respectively. They are specialistic types and are synthesized in

the Yoga of "Will", called Raja Yoga, or the Royal Road to Power. Raja Yoga means constant use of the Spiritual Will to control mind, emotions and physique. It is literally *self*-control—control of that part of the Self which is involved in the lower vehicles, and it consists of a process of detaching that involved portion of the Self and restoring it, plus its mundane experience, to the Monadic Self. In practical terms the process means ceasing to identify the Self with its vehicles, its physical sensations, desires and objective thoughts. While the Self is immersed and involved in its vehicles during its long "pilgrimage", it becomes "entangled" in matter, having lost its original consciousness of the Monadic state. The periods of self-identification with material surroundings are necessary to bring about the perfection of the vehicles. Yoga is the general process of disentanglement, by which the individual Self, in becoming liberated, or detached from its personal vehicles, becomes identified with the Universal Self of all.

This process is not only metaphorical, but literal. Orthodox, literalistic Religion reverses the facts in this regard. Materialistic Religion usually takes the myths and legends of Religion literally instead of symbolically; yet it treats all superphysical states of existence as if they were mere poetic imageries—when, in fact, they are literal, objective conditions. The Yogi begins by detaching himself in thought from his lower bodies and ends by learning to actually emerge in full consciousness from the successive vehicles. The sequence is:

(1) Learning about the existence of a spiritual life (apart from theological, moralistic beliefs). This is sometimes called "Conversion", because it implies that the individual has begun to do something about his discovery. The great distinction between orthodox theology and the early steps in Yoga is that the theologian may be interested in theories about religion without attempting to live any sort of spiritual life. This first stage is also called Discrimination, because it leads into a stage of distinguishing between the Real and the Unreal.

(2) Deliberate efforts to control that part of the nature which conflicts with the new discovery. This implies control of the bodily desires which enslave the mind. It is a stage sometimes called "Desirelessness", but is really detachment, or indifference to the demands of the desire-nature.

(3) Patient, concentrated effort to control the wandering of the mind. This is sometimes called "Good Conduct", a rather inadequate term implying rigid subjection of thought-processes.

(4) Perception of the Self by meditation and contemplation, i.e. the successful control of all thinking processes, so that they cease at will, leaving the Self completely disentangled from its instruments and face to face with its own real existence and nature. This is accompanied by a growing faculty of literal detachment from the bodies, as follows.

First the disciple learns to use his astral body at night during sleep when the physical vehicle is unconscious. This is a natural process. Gradually he learns to detach part of the etheric vehicle—the matter of its atomic sub-planes—and to impress on that matter the experiences passed through in the astral plane. Gradually he learns to bring back memories into the physical consciousness so that he can check up on his astral experiences and prove them. He can travel to places not previously visited, note their surroundings and write them down on awakening.

Later he learns to leave the physical body consciously by withdrawing consciousness and allowing it to sink into a trance state.

Later still he unfolds the faculty of using the mental and buddhic bodies in the same way, by which time he will have begun to complete his ordinary human evolution and to enter the superhuman. It was some such process as this to which Nietzsche was being led to refer in his philosophy of the superman—a philosophy degraded by the Germans into glorification of the super-animal, a creature with its brute-instincts directed by human cunning and ingenuity.

(2)

Stages in Self-Unfoldment

This process is not to be thought of as acquiring certain capacities and faculties. We have to rid our western, commercial minds completely of all idea of "accumulation". It is not a process of adding to existing possessions, but of unfolding faculties already existing, but dormant. It implies growth by radiation rather than accumulation—as a light grows by illuminating a greater area, not as a magnet increases in bulk by attracting matter to itself.

The constant practice of spiritual living, by learning to radiate goodwill on all and sundry, does lead to the accumulation of certain powers, although the word "accumulation" is not altogether suitable. The powers consist of an intensification of the astral, mental and buddhic bodies, so that they affect other people magnetically. This is the natural result of radiating magnetic force on others—the flow of power increases. Health is enjoyed by the Yogi, because his vehicles are constantly drawing in healthy magnetism and radiating it outward.

Although the process of evolving consciousness is a continuous one, just as plant-growth is continuous, there are certain well-marked stages, which represent definite milestones, as it were—turning points in the graph of human evolution. The first great change as far as the human life-wave is concerned is that known as Individualization, when the Ray of the First Logos flashes down into the evolving group-soul that has become divided into a single intelligent unit. As at all stages the receiving soul-formation has to be ready for the extra downrush of spiritual life and to have evolved the capacity to receive it and respond to it. The receiver must be attuned to the wave-length of the sender.

The Second change is that sometimes known as "conversion", which eventually leads to what is often called the "First Initiation". This is followed by further Initiations, which represent activation of powers developed by the individual and released by the aid of certain persons and groups. There are occult powers generated astrally and mentally by certain spiritual groups, and these powers may be called on by the Initiate to further the work of the group, which is invariably the work and interest of humanity if the group belongs to the White Brotherhood. The principle of this use of energy is seen astrologically in the planetary qualities of

Saturn and Uranus. Saturn conserves the form; Uranus shatters it and releases its built-in energies.

The stages are as follows:

There are two grades or levels of Initiation—

A. The Minor Stages.

B. The Major Stages.

The former lead naturally into the latter. They are:

(1) Original discriminative perception. This is a kind of "New Birth" in the religious sense. It implies a realization and clear conviction in the physical consciousness that there is a spiritual goal. This is the stage of vision. The first stage is physical.

(2) An ardent growing impulse to follow the vision and broadcast its desirable features to others ensues. This is the stage of Mission. It works through the astral body.

(3) A stage of radiation and impression made on others. It implies some sort of recognition as a teacher, on some level or scale. This is essentially a period of development of the mental body.

(4) A stage of accumulated power and the undergoing of practical tests to see if the motives are truly altruistic or if there are any lower forms of selfishness in the nature. This is the period of "crucifixion". It is deeply spiritual and leads to a new cycle of vision, etc. These cycles in turn lead into the First Major Initiation.

"Initiation" should not be imagined as a formal ceremony of bestowing any secrets on the candidate for soul-growth. No free gifts are bestowed. Only the powers already generated by the candidate himself are released. If he has not generated them, there can be no Initiation. He must have brought his vehicles to a certain state of readiness before the actual release of power can be made. This requires the aid of Those more advanced, and Initiation is often spoken of as the "flashing out of the Star", meaning the Presence of the Initiator, who releases the generated powers by contact with Himself. This may be done, and usually is done, as part of an occult ritual, but it is a realistic and not just a dramatic process.

It is the ego that is initiated, not the personality of mind, emotions and physique. The Ego in its causal Body cannot be initiated until the requisite powers have been built into it, and that depends on the amount and quality of right experience acquired from contact with the lower worlds of matter. The longer the Ego identifies itself with the lower vehicles and spends its time pandering to them, the longer the time before Initiation is possible. Yoga-training means diverting the energies of the vehicles from themselves to the Ego's interests and thus indirectly to the interests of the Monad, whose outpost the Ego is. This means that Yoga can only be attained by altruistic work, because the Monad is part of the Universal Life in which there is no separation. It should not be thought that Initiation is something *gained* or acquired by an individual for himself. It is a realization of powers developed in the service of the Universal Life represented by the Self in every human being. If this point is kept in mind whenever the subject of Yoga-training is considered, there will be no danger of misunderstanding the true motives behind Yoga. That is the real distinction between "White" and "Black" occultism: the former develops power for the use and benefit of all: the latter is concerned with

selfish, personal aggrandizement. At the early stages the principles of training are much the same in both types of occultism. It is only possible sometimes to distinguish between the two different kinds of occultists, as far as their worldly life is concerned, by observing their motives, whether self-sacrifical or self-aggrandizing. The White Occultist is usually discreet, poised and unobtrusive; the Black Occultist is an exhibition of self-advertisement, either cold and calculating or noisy and combative.

At the moment of Initiation, when the developed powers of the Ego are released for future use, there is a momentary union between the Ego and the Monad, which flashes its light into the Causal Body and temporarily fills it with divine Capacity. This flashing of Monadic radiance is sometimes called the "Star of Initiation". The Star of Bethlehem is sometimes called a symbol of this initiatory experience, sought by the Three Wise Men of Body, Emotion and Mind, who yield up their characteristic "gifts" to the Self above which stands the Star.

Initiation should not be confused with an experience which many disciples of a devotional type pass through, namely intimate contact with one of the great Masters of the Wisdom, members of the White Brotherhood. This relation between Chela (pupil) and Guru (Teacher) is distinct from Initiation, which is a relation between the Individual and the Brotherhood as a whole, when the individual becomes a member of the Brotherhood. It is possible for individuals of a mental type to experience Initiation without that personal contact with a member of the Brotherhood which is such a characteristic relationship of the devotional types.

Initiation enables the individual to use more and more of the powers of the Brotherhood in the service of the race. As he becomes more and more identified with his group and the Brotherhood as a whole, he can call down more of its power. This flows through the awakened Ego from the Monad, and Initiation is the means of creating that channel, just as Ordination to the Priesthood is intended to be a means of opening a channel between the Angelic Head of the Church and the individual will. It is obvious that this channel has often been contaminated, but that does not invalidate the method and principle. The main difference between Ordination and Initiation is that the former applies to any individual who is ready to accept the responsibilities in a mundane environment: the latter is something quite beyond the power of the mundane personality to affect. The former may be misused for selfish or political purposes; the latter is a spiritual experience which cannot be gained until selfish, narrow interests have been outgrown. At what is called the "First" Initiation the Lower Triad has ceased to register anything foreign to the ideals of the Ego. The matter of the three lower vehicles will have completely attuned itself with the wave-length of the Ego. At the "Fifth" Initiation the same thing will have happened between the Causal Body and Monad. H. P. Blavatsky, in *Isis Unveiled*, Part II, writes: "It is when . . . Atma-Buddhi-Manas, in anticipation of the final . . . reunion . . . becomes for a few seconds a unity, that the candidate is allowed, at the moment of initiation, to behold his future self. Thus we read in the Persian Desatir of the 'resplendent-one'; in the Greek philosopher-initiates of the Augoeides . . .; in Porphyry, that Plotinus was united to his 'god' six times. . . ."

In religious language, while the individual is living in his lower person-

ality, identifying himself with its desires and sensations, the "Christ" of his Buddhic nature is daily being "crucified"; but when he reaches Initiation it means that the "Christ" in him has at last risen triumphantly from the lower nature and the man sees himself as part of the universal Spirit. At the moment of Initiation, or Yoga, when the Monad flashes down into the Causal Body, the sense of perception is not that of observation of external objects, but of perception from within the other person or object. Buddhic Consciousness is thus a realization of truth from within the object of perception, not from outside. This is true "Intuition", meaning inner teaching. As A. E. Powell, in *The Causal Body*, writes (page 283): "Whilst the intuition of the Causal Body recognizes the outer, the intuition of Buddhi recognizes the inner. Intellectual intuition enables one to realize a thing outside oneself; with buddhic intuition one sees a thing from inside." Buddhic Consciousness comes with the true development of the Heart Chakram.

We see, therefore, that Yoga is not a vague idealism or aspiration, but a systematic process with measurable results.

CHAPTER II

YOGA PRACTICE

(I)

TYPES OF YOGA

THE seven types of Yoga are:

(1) Raja Yoga.
(2) Karma Yoga.
(3) Gnana Yoga.
(4) Hatha Yoga.
(5) Laya Yoga.
(6) Bhakti Yoga.
(7) Mantra Yoga.

There is a ray sympathy between types 2 and 6, 3 and 5, 1 and 7. Karma Yoga and Bhakti Yoga are both expressions, intensifications and sublimations of the love-nature, but Karma Yoga develops universal love, while Bhakti Yoga implies complete devotion to a personal ideal leader or group-loyalty. In the same way, Mantra Yoga causes will to function, as does Raja Yoga, but the former acts specifically in creating and destroying forms of power, while the latter is positive in its inhibition and initiation of thought, feeling and action in general. We notice that Rays 1 to 3 are universal, Rays 4 to 7 specific and local. For this reason the Initiate has to "transfer" to one of the first three rays, as it is said, in order to reach the highest degrees of consciousness.

Raja Yoga is an exercise and development of Will, or Atma. The Self learns to control all its vehicles of physique, emotion and thought and to disentangle itself from them. All thought, feeling and action become reflections of the Self. The personality ceases to have any fixed bias of

its own and becomes merely the instrument of Atma-Buddhi-Manas. All three vehicles are trained conjointly, neither one nor another receiving exclusive attention. At the lower levels an Ego may spend several incarnations developing some particular quality either of physique, emotion or thought, identifying itself almost completely with the vehicle in question. The Ego practising Raja Yoga would probably not do this, but would try to preserve a balanced personality. The Artist, for instance, will often be utterly absorbed in his art for its own sake, and may neglect other aspects of his personality. He may even dissipate his energies from time to time in various forms of physical vice. The Raja Yogi would not do this and remain a disciple of Yoga. The Raja Yogi, it is true, may focus attention on one of his vehicles exclusively for a time, to develop certain qualities, but he will not remain indifferent long to the claims of the other aspects. One of the typical differences between the spiritual and physical artists is that the latter does not regard morality as an indispensable part of his activities, whereas the former certainly does.

(1) *Raja Yoga* consists in training and integrating the whole personality. Training of the physical vehicle consists in keeping it healthy, normal and obedient to demands made on it by the Self. There will be some knowledge of dietetics and anatomy, sufficient to care for the body. No unusual physical exercises are used or stresses placed on parts of the body to distort it in Raja Yoga, such as are practised in Hatha Yoga. Raja Yoga is a training any normal person can commence and practise without physical strain of any kind, at least during the early stages. It requires a strong, determined will and a very high moral development. The average westerner possesses a very stubborn will where his sectarian beliefs and interests are concerned; Raja Yoga requires a much higher type of will in freeing oneself from fixed beliefs.

Training of the astral body is carried on by moral development and emotional sublimation. Again there are no special mental exercises designed to act directly on the astral vehicle until the training is well advanced. Breathing indirectly affects the astral body. Proper use of the emotions is the means of bringing about the necessary changes in the astral body. "Desirelessness" as a quality does not mean destroying emotion or desire, but sublimating it in constructive ways. As the higher, idealistic emotions are developed, the cruder desire-matter in the astral vehicle becomes changed into higher astral matter. Its frequency rate increases.

Mental training consists in mind-control. The "modifications", or "whirlpools", of the mind are stilled and the mental body becomes perfectly still, so that a reflection of the Self appears, just as an object is mirrored on the surface of a still lake, but becomes distorted by ripples on the surface. Details of this training will be considered later. Psychoanalysis is an elementary form of Raja Yoga on a mundane level, although most academic psychoanalysts know nothing of the finer grades of matter such as the astral and mental. But they produce certain results in the emotional nature of the patient just the same, without knowing the exact mechanism.

(2) *Karma Yoga.* This is the Yoga of Service. It implies complete self-forgetfulness in a Christ-like love for humanity. Its chief effect is in development of Buddhi, the sense of union. This Yoga, being of

the Second Ray type, awakens the Second Logos aspect in man, and this is the Divine Spark in all creatures. It is an intensification and sublimation of the love-nature into complete universality and impersonal union with every form of life.

(3) *Gnana Yoga* is the yoga of Universal Mind. It leads out of philosophy into a realization of the single truth illumining everything. It awakens a sense of the unique factor in all beliefs—the little fragment of truth which justifies all beliefs in the minds of those who profess them. The Gnana Yogi easily reconciles differing beliefs and habits in the light of the One Truth behind them all. He is like the man perched on the roof of a house and able to see the whole landscape. He hears the indignant cries of those bigots whose view is limited to one or another window, and knows that if they too would climb to the roof, their view would also be unlimited.

Gnana Yoga produces a sense of the Reality by transcending the limited attitudes of lower levels. As an example of this principle, let us perceive in imagination a tree. To the bird this tree is a house; to an insect on one of its leaves it is a source of food; to a monkey it may be a gymnasium; to a shepherd it represents an umbrella. Yet, all the time, the tree has a real existence of its own, which apparently none of these creatures, except perhaps the shepherd, realizes.

St. Paul, an Initiate of the pre-Christian Mystery-Schools, showed his acquaintance with Gnana Yoga when he said: "To them which are under the law I am become as under the law . . . to them that are without law as without law; to the Jews I am become a Jew. . . . I am become all things to all men. . . ."

(4) *Hatha Yoga.* Hatha Yoga deals with the physical body. It employs various exercises and postures to set up stresses in various parts of the body in order to produce effects on consciousness by sympathetic vibration. It is not recommended for western people, who are usually not suited for its higher levels of development and might become insane by practising it. It affects the currents of the etheric double and produces changes in the spiritual consciousness as a result. In an elementary form Hatha Yoga might be said to underlie the principle of ordinary "physical training". A few deep-breathing exercises are based on Hatha Yoga.

Hatha Yoga produces decided effects on the etheric double in relation to travel on the astral plane.

(5) *Laya Yoga*, or the Yoga of Fire, deals with kundalini and the arousing of its higher intensities. There are special mental and physical exercises for this. It is very dangerous, if practised by someone who is not morally ready for the increase of force which results. It may wreck the moral nature and upset the mental balance. It is literally "playing with fire". The secret of Laya Yoga is found in the Heart Chakram. If that is properly awakened, the results are not likely to be harmful, as it is an indication that the individual has lost the desire to gain at the expense of others. The zodiacal sign Leo contains some of the main secrets of Laya Yoga. Conquest of the sensual nature awakens the higher solar aspects of Leo, which imply awakening the Heart Centre.

(6) *Bhakti Yoga.* This is an extension of religious devotion to a

Master or personal ideal of some kind. It produces effects on the Buddhic Atom by a kind of reflex action through the astral body. The intensification of devotion in adoration so stimulates the upper astral body that it produces a response in the matter of Buddhi. It is only unsafe on the lower levels where there is no mental development to balance emotion. Among simple types it is likely to produce fanaticism, intolerance and persecution of other people whose objects of devotion may differ.

(7) *Mantra Yoga.* This means employing nature-rhythms to affect the personality. Use of colour, perfume and repetition of rhythmic sounds produces effects by sympathetic vibration. It implies knowledge of occult laws as its training advances. Music is a form of Mantra Yoga, though probably subconscious at present. The great composers, by reproducing their glimpses of the spiritual worlds in musical sounds and phrases, create in the minds of their hearers similar glimpses of the spiritual worlds. Rhythmic dancing, marching, group-singing, etc., are forms of Mantra Yoga. Religious and military ceremonial come under the same heading. They both stir up the will-to-action along appropriate lines.

Mantra Yoga and Raja Yoga both produce changes in the vehicles, but, whereas Mantra Yoga produces them by use of external aids of a rhythmic nature, Raja Yoga does this by the will itself. Mantra Yoga affects the etheric double by use of repetition-rituals. Incense also affects it. This affects the astral and mental bodies by sympathetic vibration. In a preceding chapter we considered the Christian Mass from the occult point of view and mentioned its effects on the etheric double. This is an example of Mantra Yoga which sets up predominant currents in the Double. The Behaviourist school would call these "neural changes" and "habit-traces", but, although they operate in the physical nerves and convey impulses to the brain, it is the etheric currents which constitute the impulses. The physical nerves are only the instruments of the etheric forces.

Although these different types of Yoga are distinct in their methods on the lower levels, when the Yogi reaches a certain standard or level of realization he perceives that the different types are blending and merging into the primary Three—Raja, Karma and Gnana. At a later stage he perceives that there is only Raja and Karma Yog. Finally he reaches the ultimate stage where there is nothing but the One—and this he attains by Raja Yoga.

The Hindu *Bhagavad Gita* is the basic source of information on the various Yogas, which end in Raja Yoga. This is the fundamental teaching underlying all Aryan religions, which emphasize one or another of the seven types of Yoga. Christianity, for instance, is Bhakti Yoga, with the addition of some features of Mantra Yoga. It also applies many of the principles of Karma Yoga. Attempts to introduce Gnana Yoga through Philosophy has never been very popular with the majority of orthodox Christians, however.

Sir Edwin Arnold's *Song Celestial* is a well-known translation in sympathetic verse of the *Bhagavad Gita.* Book II gives some general teachings on Yoga, which apply to Raja Yog. Arjuna, in grief at having to kill his kinsmen in battle, but forced to do so unless a great evil is to triumph, asks the personification of Krishna what he should do. Krishna says:

Thou grievest where no grief should be! thou speakest
Words lacking wisdom! for the wise in heart
Mourn not for those that live, nor those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards.
All that doth live, lives always! . . .

. . . The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist. . . .

. . . Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the house of it seems!

. . . Hear now the deeper teaching of the Yog,
Which holding, understanding, thou shalt burst
Thy Karmabandh, the bondage of wrought deeds.

. . . But thou, be free of the "three qualities",
Free of the "pairs of opposites", and free
From that sad righteousness which calculates;
Self-ruled, Arjuna! simple, satisfied!

. . . Let right deeds be
Thy motive, not the fruit which comes from them.

. . . Seek refuge in thy soul; have there thy heaven!

. . . Unto pure devotion
Devote thyself: with perfect meditation
Comes perfect act. . . . When thy firm soul
Hath shaken off those tangled oracles
Which ignorantly guide, then shall it soar
To high neglect of what's denied or said,
This way or that, in doctrinal writ.
Troubled no longer by the priestly lore,
Safe shall it live, and sure; steadfastly bent
On meditation. This is Yog—and Peace!

Karma Yoga is dealt with in Book III and Book V :

. . . There be two paths
Shown to this world; two schools of wisdom. First
The Sankhya's, which doth save by way of works
Prescribed by reason; next the Yog, which bids
Attain by meditation, spiritually:
Yet these are one! . . .

But he who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna, such an one
Is honourable. Do thine allotted task!

. . . Such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose. . . .

Gnana Yoga is described in Book IV. This is a "Third-Ray" type of Yoga, and follows cycles of birth and death. It represents knowledge of the cycles of time by which the Universal Self manifests and becomes withdrawn. It is a study of nature's sequences.

Bhakti Yoga is described in Book XII:

> . . . Whoever serve Me—as I show Myself—
> Constantly true, in full devotion fixed,
> Those hold I very holy. But who serve—
> Worshipping Me The One, The Invisible,
> The Unrevealed, Unnamed, Unthinkable,
> Uttermost, All-pervading, Highest, Sure—
> Who thus adore Me, mastering their sense,
> Of one set mind to all, glad in all good,
> These blessed souls come unto Me. . . .
>
> . . . But whereso any doeth all his deeds
> Renouncing self for Me, full of Me, fixed
> To serve only the Highest, night and day
> Musing on Me—him will I swiftly lift
> Forth from life's ocean of distress and death,
> Whose soul clings fast to Me. . . .

(2)

Method and Process of Yoga

As Raja Yoga is the ultimate form of Yoga leading to the final goal of complete union and identification with the Monad, it provides the best type for a description of the process and results of yoga-practice. Its results are certain—not haphazard—and depend on the precision with which the laws of nature are obeyed. Yoga is based on scientific method. It is a technique which rests on scientific laws, just as Medicine is a scientific technique. If anything, it is more exact than Medicine, in which there is room for much difference of opinion. There is no room for any difference of opinion in Yoga. Its results depend on the following of certain rules. These rules are not arbitrary and do not depend on the whim or pleasure of any leader, or teaching authority. They are not the dicta of any governmental authority, but are an expression of factors inherent in nature. They are statements of fact, which are verifiable by anyone who is willing to prove them.

The primary stages of Yoga are not unlike psychoanalysis. In analytical psychology a certain level of Reality, or at least realization, has to be attained. The patient is suffering from the results of confused thinking, of self-identification with a subconscious complex, or with external compulsions and conventions (the Super Ego). He or she has to straighten things out—to get the realistic view of things on their merits by a reference to the Self. This is a process of discrimination; and, if we continue it to its logical conclusion, we reach the beginning of Raja Yoga as an occult practice. "Occult", as usual, means "still hidden from public view and awaiting discovery". This process is simply Discrimination-between-the-Real-and-Unreal carried to the Nth degree, i.e. to its final end, into realization of the Monad as being the one Uni-

versal Self of all: all lesser states of mind are conditions of false identity. This state of false identity is known in Yoga-practice as "Confused Thinking".

The best known school of Raja Yoga is that of Patanjali, a name which should be remembered. It refers to a school of teachers rather than a single founder or personality. Its date of origin is not known to any degree of certainty. Like all realistic schools of consciousness, it is a statement of natural laws and of things-as-they-are: it is not a statement of belief or opinion. It is not a theory, but a scientific exposition of facts. This needs to be stressed, because the western mind has grown used to the idea of "rules" being laid down by political authority. In Yoga we are dealing with the ultimate verities of the universe, about which most political authorities seem to know very little.

The Patanjali school gives certain "sutras", or rules, concerning the methods of Raja Yoga. There are four Books of Rules. The sutras state that "Yoga is attained by gaining *complete* mastery over the mind and emotions". The word "complete" is the crucial one. When this mastery is achieved, the "individual then becomes aware of himself". "Ordinarily," it is stated, "he is identified with or lost in his own confused picture of life." Those are the opening sutras of Book I.

This confusion is the result of false identity. The ordinary individual imagines himself to be his body, sensations, desires, thoughts, etc., according to his stage of evolution, whereas in reality these are only the activities in which the Self is engaged. This "confused picture of life" is true also of the average patient for psychoanalysis, who usually identifies himself with his fears, standard moral conventions, anxieties, likes and dislikes and ancestral, social, etc., environment.

The sutras go on to show the five states of personal consciousness in which the Self may be engaged. They are:

(*a*) clear thinking;
(*b*) confused thinking;
(*c*) fancy;
(*d*) sleep;
(*e*) memory.

(*a*) Clear thinking (right knowledge) is derived from direct observation, or the use of *reliable* information, or by *accurate* inferences from either of these. The crucial words here are the adjectives referring to accuracy.

(*b*) Confused Thinking. The definition of this is that it is a false conception of a thing whose real form does not correspond to that conception.

(*c*) Fancy is notion founded on knowledge conveyed by words alone and having no object corresponding to it in reality. For example, we say that the Sun "rises". This is fancy, although it is virtually correct. The terms fancy and fantasy are not the same. Fantasy, as a psychological term, implies "confused thinking". Fancy may be correct for practical purposes in a given case. Fantasy is not.

(*d*) Sleep is the "*automatic* withdrawal of consciousness from the external". As we shall see, deliberate withdrawal comes under the heading of Concentration, Meditation and Contemplation.

(*e*) Memory is "*right* recollection of experience". Most ordinary recollection is not "right", but coloured by emotional states.

Sutras 12, 13, 14 of Book I continue to state that "Yoga is attained by the control and ultimately the suppression *at will* of all forms of thinking, and is gained by determined and sustained effort coupled with increasing detachment and dispassion. At first it is achieved spasmodically, but in time and with steady effort becomes an habitual state."

We notice in the above that the words "at will" indicate a self-determined process which is quite distinct from the "repression" which psychoanalysis attempts to cure. Repression and Suppression are two distinct and opposite processes, the former unconscious, the latter conscious. Raja Yoga is a logical continuation of the process in psychoanalysis of "referring situations to the Self".

The methods and stages of Yoga, as we have already briefly outlined, are:

(1) Discrimination.
(2) Dispassion (translated "Desirelessness").
(3) Mental Control and right conduct (meaning Self-reference).
(4) (*a*) Concentration and Meditation ("dharana" and "dhyana").
(*b*) Contemplation ("samadhi").
(*c*) Realization and Liberation (Yoga and kaivalya).

The first stage corresponds with "Conversion" in religion, but on a much more realistic and extensive scale. It is the turning point from worldliness to spiritual living—a change of heart—in scientific terms. It represents a reorientation of attitude from self-identification with environment, to a search for an inner reality. It may begin in psychoanalysis or it may be part of an awakening sense of the hardship of mundane existence, through experience of suffering, loss, etc. It may produce a sense of the futility of ordinary physical existence, and a desire to escape into contemplative ways of life. Or it may be simply hard reasoning about the anomalies of life and the sum-total of unhappiness in the world. It is a physical stage in this sense, and also in the sense that it usually produces changes in physical habits, diet, sensationalism, etc. Astrologically it is represented by the sign Virgo. At an advanced stage it results in the "First Initiation", an awakening to Buddhic conditions in the physical brain, when the Initiate is able to perceive Buddhic Life while awake in the physical consciousness. It actually means that the convolutions of the cerebrum undergo changes which enable it to respond to frequency rates of Buddhi that would be out of reach of the ordinary brain and nervous system, just as logical thought would be impossible to a primitive human being who did not possess a cerebro-spinal system. The physical body has to be trained and sensitized by pure foods and methods of life to stand the strain of these higher vibrations. Hence the physical aspects of this first stage in Yoga. As we have already mentioned, this stage corresponds with the Nativity in Christian terms, when "Christ is born in Bethlehem". (Bethlehem is the "House of Bread, or Food", meaning the physical body and nervous system.)

The second stage is emotional. It affects the desire-nature and leads to a sense of poise. This is Libra in metaphysics. This stage is often referred to as that of "Desirelessness", a term implying the control and

sublimation of the emotional nature and astral body. It does not mean killing-out feeling, although those words are sometimes used in reference to this stage. It means the killing-out of low desires and transforming them into constructive powers. Emotion and enthusiasm need to be increased; in fact when the Yogi is going through this stage he will certainly be born under a birth-chart which shows emotional signs predominating, or at least strongly emphasized. He might have sun in Leo or a fiery sign rising, with perhaps Jupiter prominent, or many planets in Sagittarius. He will be naturally emotional, and he has to learn to transform the more extravagant kinds of enthusiasm into will-power. Usually, among ordinary worldly folk, will is synonymous with desire. In the second-stage yogi desire has to be transmuted into will. This is spiritual "alchemy", whereby the "base-metals of desire are transmuted into the gold of spiritual living". This was the keynote of the early chemical researches of the alchemists, who rightly identified Science with Living, and did not regard it as a materialistic form of knowledge. Modern science will have to take up the study of spiritual living before it can make further progress in scientific discoveries.

Stage 3 emerges from the previous stage and leads into mind-control. Concentration must be developed. Concentration starts with objects and leads into concentration on ideas. That is to say, first the objective mental body, kama-manas, is controlled and its currents stilled at will; and then the higher mental currents. A concentrated attitude of life in general accompanies this stage, and introduces Meditation. Usually when the yogi is going through the various levels of stage 3 he will be born under mental signs, with a birth-chart that shows Saturn prominent, or perhaps Capricorn rising. The progressed chart of one life may give indications of conditions to follow, so that it is often possible to look ahead into the future lives of one who is "on the Path of Holiness" by examining his progressed chart. Astrology is truly a Master Science.

Meditation is called "dhyana". It is "with seed" and "without seed". It starts with objective meditation and leads into the subjective state, which is "Contemplation", or "samadhi".

Samadhi is conscious and unconscious. The latter leads into the complete Yoga-state of Unity.

There are four stages of Conscious Samadhi:

(1) Concerned with objects and sense-impressions.
  (*a*) Argumentative. This is the state in which the mind considers the attributes and implications of the object.
  (*b*) Non-argumentative. In this state the mind is stilled on the object, without making any inferences; it is difficult to maintain this state.

(2) Concerned with the causes of phenomena and ideation.

(3) Concerned with the states of existence and with attempts to recognize the Egoic Self as causes of consciousness.

(4) Results from stage 3. It reaches beyond the Egoic Self and is concerned with Purusha, the Monadic Self of selves—the Cause of causes —the Knower.

This brings the Yogi from concern with the Seen, through stages of concern with the instruments of perception, to concern with the Seer. In the fourth stage the yogi becomes unconscious of the Seen and Known,

and is conscious only of the Seer and Knower. The final phase merges into unconscious samadhi, in which even consciousness of the Knower as a distinct being vanishes and the yogi rests freely in bliss, in a state of Pure Being. This is utterly inconceivable by the ordinary western mind, which imagines any state of existence not identified with activity is annihilation. Referring to the third and fourth stages of conscious samadhi, Patanjali's 19th sutra of Book I makes the following statement: "He who attains to these forms of concentration before arriving at complete detachment of spirit from the phenomenal world still has his thought determined by the sequence of external phenomena. He becomes caged, or as one who has entered a burning building of which the stairs collapse behind him." This means that a yogi who reaches the final stages of conscious samadhi and remains there without entering the unconscious stage is in the unfortunate position of being unable to resume the objective attitude of ordinary humanity, but has not reached full satisfaction of true union with the All.

The Obstacles to Yoga

Patanjali continues to point out the qualities necessary and helpful to success, and the obstacles. The necessary qualities are "energy, accurate memory of past experience and discrimination". Accurate memory is necessary because the average recollection is coloured by glamour and the atmosphere of the environment in question. Accurate memory means freedom from the illusions of personal bias and distorted attitude to surroundings.

Patanjali adds that "among various ways of attaining yoga, one of the quickest is through complete devotion to God. . . ." This introduces a most important point and reveals one of the main difficulties in the way of the westerner who is trying to understand Yoga. In the East the idea of God as a "Supreme Being" is not an essential factor in the religious life. Different eastern philosophies may argue about the existence of God, but are practically all united in accepting the immortality of the Self, the continuity of existence and the idea of reincarnation. In the West the exact reverse is the case. Western minds cannot conceive of a religious life without a Supreme Being or Deity, on the existence of which they are all agreed, but religious sects differ about the survival of the individual self. Eastern Yoga regards the existence of God as unproved, because, though one may become aware of the existence of our Solar Logos (the Being usually referred to as "God" by the West), there are probably Beings so many million times greater than our Solar Logos, that it would be impossible for any human being to know for certain whether They exist in a formal sense or not. Eastern Yoga does, however, consider worship of an external Deity as being very helpful in reaching illumination, because it lifts the consciousness in adoration of an ideal. This is obviously quite logical.

The hindrances in the way of attaining Yoga are:

Ill-health, boredom, doubt, carelessness, laziness, worldly-mindedness, incapacity to perceive what is wanted, lack of persistence and the tendency to be led aside into fascinating and distracting issues (such as

E.S.P., and certain supra-normal powers over the forces of nature. It is very tempting to play with nature-forces when one has the power to do so, but it wastes valuable time, unless the playing is to some constructive purpose). Pride in self-achievement and the use of powers beyond the capacity of ordinary humanity is a serious danger. It leads to exhibitionism and extreme vanity by giving way to the temptation to "show off", or, worse still, to injure one's personal enemies or those who have caused annoyance in some way. It may even lead into the fatally easy path of "Black Magic", i.e. the use of supra-normal powers for personal ends. Patanjali adds in sutra 31 that pain, mental distress, nervous disorders and irregular breathing accompany these hindrances. Nervous disorders and irregular breathing often go together and are mutually interactive. The former may be cured by regular breathing. Yoga-training places a great emphasis on breathing, or "pranayama", as it is the basis of nervous-mental life. An example of the connection between mind and breathing is the quick indrawing of breath when one receives a nervous shock, the increase in pulse-rate and breathing which follows certain emotional states, the "sigh of satisfaction", the "gasp of nervous irritation", etc.

The hindrances and their ill-effects may be overcome:

(*a*) by steady, intense concentration;
(*b*) by practice of sympathy, compassion, and cheerfulness;
(*c*) by pranayama, or scientific regulation of breath;
(*d*) by meditating on some engrossing experience, sensory or obtained in dream;
(*e*) by meditating on some positive abstract quality;
(*f*) by meditation on a divinely perfect Being;
(*g*) by meditation on any congenial subject.

Sutra 41 states that when "the modifications of the mind" (i.e. the fluctuating currents of the Mental Body) "have all been stilled, the consciousness like a crystal takes the colour of what it rests on, either the Perceiver, the instruments of perceiving, or the object of perception. In the highest stage of conscious samadhi knowledge is gained by intuition, or direct cognition, and is completely reliable, because no distortions caused by the lower mind are present. One is no longer looking at a reflection in a ruffled pool, but at the thing itself.

This ends Book I of Patanjali's Yoga-sutras. Book II gives detailed directions for attaining Yoga. It deals with the preliminary training and difficulties and with the relationship between the Seer and thing seen. G. Coster, in *Yoga and Western Psychology*, Chapter VII, remarks: ". . . the basic idea of Yoga is that the Soul is immersed in the objective world, the eternal deeply entangled in the transient, the real in the unreal; and man's task is to disentangle himself in such a way that the soul becomes a spectator of the drama of his own experience." In the East this often involves a complete withdrawal from active participation in the world's affairs. In the West the ideal is to continue contributing to the world's activities, but without being identified with them. At least that will be the official ideal of the West as soon as the latter has developed systematic ideals in non-religious terms. G. Coster refers to "recollectedness", a Christian term, which means much the same thing as performing worldly duties as acts of service to God.

Sutras 1–9, Book II, deal with preliminary training and the Five Obstacles. Preliminary training includes:

Relaxation of Tension;

Study, or Aspiration;

Resignation to Ishvara (God).

"Relaxation" is sometimes translated "Discipline", meaning almost "mortification", or killing our sense of bondage to the instincts and vehicles. The ordinary western person is in a constant state of nervous tension. His physical nerves are excited by the past ancestral habit of fighting for possessions. He can rarely sit still for more than a few moments without fidgeting, tapping his feet or fingers, wriggling, picking things up and putting them down again, walking about, etc. If he has nothing to play with, suck, or eat, and nobody to talk to, he is usually ill at ease and in a state of tension. This is because his astral body is in a chaotic state from ill-regulated desires—its currents continually disordered by passionate feelings, fears, anxieties, lusts and personal desires. His objective mind is constantly picturing desirable objects and planning to acquire them; or weaving dramas round persons who have pleased or annoyed him, in which he wins applause or revenge. His physical nerves reflect this state of mind, with the constant stream of etheric impulses passing over his synapses. This is reflected *en masse* by prevailing music, jazz, martial rhythms and irritating, jumbled noises.

The first preliminary step in Yoga-training before the Yoga-exercises are undertaken seriously is to learn to quieten all this unnecessary activity—to realize that he is dissipating his energies and exhausting himself to no purpose. Study of metaphysics may be the means of stilling the nerves and concentrating the attention of intellectual types, while aspiration and devotion may serve the same purpose with emtional types. This is where "study" and "aspiration" follow the preliminary exercises.

"Resignation" means accepting life as it comes, impregnated with past karma; it may also mean obedience to any personal Guru, or teacher, chosen as a guide and pattern; also one-pointedness.

The Five Obstacles are: Ignorance; Sense of self-esteem, or being; Desire; Aversion; the Will-to-live.

IGNORANCE is the cause of all obstacles. It is defined by Patanjali as "a mental state in which the illusory is mistaken for reality", the apparent for the real.

SENSE OF BEING means identifying the Seer with his instruments. To say "I am angry"—"I believe"—"I want"—is to identify the Self with its respective instruments of desire, mind and body. The Self is not angry; only the astral body is generating the currents of anger and the Self identifies itself with this phenomenon.

DESIRE is the dwelling on pleasure.

AVERSION is the dwelling on the opposite, unpleasure. It should be remembered that "pain" is not necessarily the opposite of pleasure, because there may be abnormal pleasure derived from feelings of pain, either inflicted (sadism) or suffered (masochism).

THE WILL-TO-LIVE is a universal urge, innate in every kind of life. It is not eradicated until the final stage of unconscious samadhi. Western minds will ask, "What is left if we eradicate this?" The answer

is one which the average person will not need to worry about for a very long time, and by then there will be no difference between "East" and "West". In the meantime the mass of humanity needs primarily to concentrate on improving social conditions and trying to make "the desert blossom like the rose". That is the main ideal ahead of humanity, which does not need to bother about unconscious samadhi yet. However, the ultimate goal of Yoga is unconscious samadhi.

"The Obstacles are . . . the source of karma and rebirth." (Sutra 12, Book II.) The object of Yoga is freedom from Reincarnation and Karma"—kaivalya". Again, this will be incomprehensible to the objective mind, which dwells on pleasure and regards pleasure and thrills in the astral body as the main purpose of existence. Sutra 17 states: "The basic cause of all karma is identification of the Self with experience and environment." Sutras 18–27 deal with the nature of existence, Purusha and Prakriti and the Three Gunas, tamas, rajas and sattva, and liberation from them. Sutras 28–45 show the preliminary exercises and their results.

The exercises are:

(*a*) *Harmlessness and Moral Conduct.*

This includes physical and mental harmlessness, and not only implies non-killing, but avoidance of all forms of destructive speaking and thinking, such as gossip, which is one of the most serious crimes in Yoga. Even thoughts must not be antagonistic to any creature. Right conduct ultimately causes all beings, human and subhuman, to approach the Yogi without fear.

Freedom from greed ultimately causes abundance to flow in. Becoming a channel for health and liberality, the Yogi receives what he needs. This acts on the emotional levels as well as the physical.

Truth-speaking and absolute mental honesty draws truthfulness from others, and the Yogi begins to reflect truth and awaken it in other minds. The currents of his mental body are such that they produce resultant activity in the mental bodies of other people, by sympathetic vibration, as a tuning fork produces a similar vibration in a wire within its vibratory range.

The exercise for eradicating undesirable emotions and thoughts is called "Contrary Production". It implies meditation on the opposite quality. To eradicate fear meditate on courage. Picture oneself in a situation demanding courage and as acting courageously. To eradicate impatience visualize situations in which one would usually become impatient and picture oneself acting with patience, forbearance and calm. It is necessary, however, to be quite certain what the undesirable quality is and what is its exact opposite. The "psychological opposite" is not necessarily the "verbal opposite": it is not necessarily the "contradictory" state. Mere denial of a quality will not develop the opposite quality. It is useless to assert one thing while subconsciously believing the reverse. To assert a feeling of courage while feeling acute terror is absurd and useless. It is necessary to understand the exact nature of the undesirable quality. G. Coster, in *Yoga and Western Psychology*, Chapter XIII, says: ". . . the drunkard will perhaps try to hold before himself the beauty of temperance, the person subject to

outbursts of temper will aspire to self-control and calmness, and the jealous person often tries to feel more loving. But there are many different causes for drunkenness, for bad temper, and even for jealousy." People often give way to temper from sheer overwrought nerves, due to being thwarted and frustrated. This is not due to a naturally brutal disposition. The correct way to find the true opposite of any quality is to discover that quality which harmonizes the first quality and its contradiction. Every quality has its verbal opposite, which is in direct conflict. It is useless to try and develop the direct opposite immediately: for instance, a person whose mind is warped with hatred and animosity could not commence feeling goodwill, and to forcibly suppress the emotions of hatred might cause psychological trouble. There is a third quality, "sattvic" in nature, which harmonizes both opposites, and that should be discovered and developed. There are so many variations that it would be impossible to catalogue the qualities and their sattvic complements. One thing should always be kept in mind, however, in relation to Contrary Production: that is the need to distinguish between self-determination in this process and motives of external compulsion. A person who is driven to develop certain qualities from motives of self-esteem or fear of public opinion may be running risks in using meditational exercises. A free state of mind must be cultivated.

(*b*) *Exercises in Spiritual Discipline.*

These bring communion with the Self, contentment and a sense of Reality. Spiritual capacity and occult powers, or "siddhis", also begin to appear naturally and without danger of misuse.

Aspiration brings a sense of union with the Divine.

Study enlightens the mind and brings its own characteristic sense of joy.

Subjection of personal ambition to the Supreme Will brings satisfaction and added power. More and more of the Supreme Will begins to flow through the Yogi, who can use this increase of capacity for helping the world.

Sutras 46–55, end Book II. They deal with Posture and Breathing.

An easy, steady, unstrained, relaxed posture is necessary—one that does not cause distortion. The learner should be physically and mentally poised. This is necessary before practising pranayama, or regulation of breath, so that the body will not interfere with breathing and mental strain will not cause irregular breathing.

Breathing is a science in the East. Different methods produce their own results. Simple exercises in steady, deep breathing may be safely practised by anyone, to the benefit of bodily and mental health. Fresh air, measured inbreathing and outbreathing cleanse the whole body and nervous system. "Prana", or solar energy, is drawn into the etheric double by a combination of breathing and thought. The more complex exercises in pranayama are employed in Laya Yoga to drive kandalini into the various chakras. Sutra No. 49, referring to mental and physical poise, states: "When this (poise) is gained, there follows right guidance of the life currents, the control of the incoming and outgoing breath."

A simple exercise in breathing is to draw in pranic breaths slowly, counting about eight seconds, and picture healthy magnetism flowing

through the whole body; hold the breath for four seconds and then breathe out for eight seconds, holding the breath out for four seconds; and so on. Slow and steady breathing in this way not only cleanses the body but calms the mind and nerves. Yoga-breathing exercises may be learned from teachers and, in some cases, from literature on the subject. Certain exercises in holding the breath after drawing it in through alternate nostrils, while focusing attention on different nerve-centres, is dangerous and should not be undertaken except under competent guidance. No trained teacher would offer such advice to a disciple until the latter had purified himself and made himself ready to receive the training.

Book III

Book III deals with "samayama", which comprises the three stages of concentration (dharana), meditation or deliberation (dhyana) and contemplation (samadhi).

Sutras 1–3 define these three stages; viz.:

(1) Concentration is holding the attention fixed on an object.

(2) Sustained concentration on one object is deliberation, or meditation.

(3) When all consciousness is lost save that of the shape on which the mind is fixed, this state is contemplation.

Samayama can be applied in the above stages at any level. The mind tends to fluctuate between inertia (tamas) and activity (rajas). Concentration tends to balance and poise between the two (sattva), so that the thinking processes may be stilled or oriented in some direction at will, like a soldier at "attention", ready to remain still, or move in a given direction at the word of command. Development of occult powers occurs as a result of this control of the three gunas in the mind. Control of the gunas in external matter follows. These powers are the "siddhis", referred to earlier. Sutras 16–49 deal with the siddhis, but sutras 50 to the end of Book III point out the profound truth of occultism, that the siddhis may be a definite obstacle to spiritual progress towards the ultimate attainment of Liberation. They are relative illusions, just as physical existence is a relative illusion.

Book IV

Book IV deals with the relation between Seer and Seen. It explains the siddhis and their relation to kama and karma-less activity. It is a clear and concise statement on the relation between the Seer (Purusha), the mind or instrument, and the objects of perception.

Book IV begins by showing the ways in which the siddhis may be exercised—as a natal faculty, or through taking drugs, or by sounding rhythms (Mantra Yoga), or by practising physical austerities (Hatha Yoga), or by samadhi. The latter is the safest method and does not result in karmic effects. Because karma is inherent in mind, when the mind is transcended the Yogi is no longer bound by the laws of karma.

Sutras 17–26 show that the mind is an instrument of the Seer. Sutra 18 states: "The Seer is constant and not subject to modifications and is therefore able to observe the modifications of the mind."

The ordinary individual of today can imagine himself as apart from his body. Many people can picture themselves apart from their emotions, but very few can imagine themselves apart from their minds. That is because the present race is developing mind. There is a Self apart from which it is quite impossible to imagine oneself separate. That is the ultimate Seer. It is This which learns to detach itself from the mind and observe the mind as a thing apart. Consciousness has to be disentangled from the mind and identified with the Self.

Sutra 34 concludes Book IV by stating: "When the qualities of nature (meaning the gunas), having fulfilled their object, are absorbed, Consciousness abides in its own essence. This is kaivalya (liberation).

Swami Vivekananda, in a work on Raja Yoga, says: "And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realization. . . ."

CHAPTER III

THE MASS-EVOLUTION OF HUMANITY TOWARDS YOGA

A GLANCE at diagram 10 (*b*)* will show how the four stages in Yoga coincide with the Periodic Law of human mass-evolution. "Yoga" is the state of consciousness of spiritual completion, fulfilment and "perfection" to which the whole human life-wave is intended ultimately to reach, by the slow process of evolution through environment. It is simply hastened in the case of a few strong souls able and willing to devote themselves to its attainment ahead of the race as a whole, that they may be helpers and co-workers with the Devas in the furtherance of human evolution. Their reward is the bliss and peace of attainment, just as the true artist's reward is self-fulfilment and engrossment in his creative work. "Art for art's sake" is a truism which holds good throughout the "technical" stage of man's evolution. We shall shortly consider how this final stage is measured by astro-cycles and planetary transits.

The state of union with Purusha, or "Perfection", is that which will be attained by the mass of humanity at the end of the Manvantara—at the end of the seventh Chain. The 5th, 6th and 7th Chains complete this process. Chain 4, the Earth Chain, completes the first stage of Yoga for humanity; Chain 5 completes Stage 2; Chain 6 Stage 3; and Chain 7 the final Stage, as follows:

Chain	*Signs*	*Stage*	*Consciousness Developed*	*Vehicle Perfected and Transcended*
(4)	♈ ♉ ♊	(1)	Discrimination	Physical
(5)	♋ ♌ ♍	(2)	Emotional sublimation	Astral
(6)	♎ ♏ ♐	(3)	Mental Control	Mental
(7)	♑ ♒ ♓	(4)	Samadhi	Buddhic-Atmic

* See page 84.

N.B.—The zodiacal signs shown above run in sequence. The central sign of each group of three is the "fixed" sign of each group, being earthy, fiery, watery, airy in quality. Taurus is the fixed sign of the earthy quality, Leo of the fiery, etc. The stage represented by Aries, Taurus, Gemini, is the initial physical stage, ending in the sattvic quality of Gemini, balance between tamas and rajas. The second stage is emotional-sublimatory: this is shown by the passage of the life-stream through Cancer, Leo, Virgo. Cancer represents sensationalism and tribalism, Leo faith and devotion to loyalties; Virgo is discrimination and the beginning of mental development. Stage 3 begins with Libra, which is emotional balance and mental poise; Scorpio is the test of sublimated emotion, which, if passed, leads into the aspiration and mental-spiritualization of Sagittarius. Capricorn denotes mental concentration, Aquarius the release of awakened energies, and Pisces shows Unconscious Samadhi, as the "River of Life" returns to the Ocean.

The end of the fourth Chain introduces a kind of "Judgment Day". Those Egos who have not reached the necessary stage of "Discrimination" and evolution of the etheric double cannot pass to the 5th Chain, and will have to await suitable conditions. This fact gave rise to a variety of distorted notions in the minds of the primitive Hebrews and Christians, that there is a place of eternal torment to which will be relegated all those who do not accept the particular doctrines of the majority. The literal minds of early religionists picture a dread figure sitting in judgment and consigning to the flames all those who do not meet with his approval. This is quite natural.

The end of the 4th Round of the 4th Chain introduces a minor "Judgment Day", when certain Egos will be unable to progress into the 5th Round.

The major cycles express themselves in minor cycles. The 5th, 6th and 7th Rounds of the present 4th Chain provide the field for sub-stages of the same quality as the above. At the end of the present Globe D of the 4th Round humanity will pass into an astral state and will start to use and bring under control the astral body as it now uses the physical vehicle. Later the mental body will be trained in the same way. In the 5th Round the training will continue, also in the 6th and 7th Rounds. At the end of the 4th Chain physical existence will have been transcended and the consciousness of humanity completely transferred to the astral plane. It will be noticed that Globe D, the lowest globe in Chain 5, will be on the astral plane. The first four Rounds of Chain 5, the first five Rounds of Chain 6 and the first six Rounds of Chain 7 will be recapitulatory on their respective levels.

By the end of the Earth Chain the whole of the present "human" life-wave able to pass on will have reached the First Initiation; by the end of the 5th Chain, the Jupiter Chain, all those able to continue will have reached the Second Initiation, and so on.

This Periodic Law shows the principle of human mass-evolution towards the ultimate stage of Yoga, or Unconscious Samadhi, when the Divine Life-Wave will have returned into Union with Itself, perfected and fulfilled.

There are, no doubt, some who will feel difficulty in associating Yoga with Art, as a future form of mass-expression. As "Art" is understood

today, this may be a reasonable difficulty. But as the true, occult definition of Art is the "revelation of spiritual realities in material form", the relation is clear. Art today, however, is only in its infancy as a means of mass-expression and the revelation of spirituality in material form, even though there are many "great" artists in various branches of the Fine Arts who do reveal spiritual beauty in material form. Art is destined to undergo tremendous development in the next few thousand years, and it appears likely that important evolutionary changes will take place within the next two or three centuries. The main human problem at present is economic and scientific; also religious in the sense that morality and idealism need cultivating. Economic and social security are the first essential need today. No one can express himself spiritually or in any truly progressive way until all fear of hunger and injustice is removed. Some artists have sublimated their fears and sorrows into forms of beauty by way of compensation, but the human being *en masse* needs security. The religious ideal of a "kingdom of heaven on earth" and the scientific ideal of a sane, progressive, knowledgeable world need to be realized. Spirituality requires leisure, peace and security to express itself creatively. Unstable material surroundings and conditions distort the spiritual expression and result in reproductions of ugliness and extravagantly material forms. Popular music today—the lower forms of jazz—and crude forms of painting and sculpture seem to be typical examples of distortion due to discordant, mundane conditions. The old religious morality based on authority is disappearing, while the scientific basis is only half formed.

To see how mass-expression is likely to develop towards Yoga we should note the major planets Pluto, Neptune, Uranus. Their slow passage through the zodiac synchronizes with important changes in mass-expression, inspired by the activities of those few individuals who at present respond individually in a positive, constructive way to the major planets.

Uranus' transit through Taurus during the last few years has done much to alter the wrong banking system. Public conscience has been awakened to the evils of control of banking by vested interests. Uranus has produced sudden catastrophic changes in international finance, which those who only read what the newspapers print for their information know little about. The world has been saved from a serious financial dictatorship during the passage of Uranus through Taurus. Uranus transiting Gemini will probably do a great deal to alter the general trading and commercial system and help to produce more satisfactory economic conditions for the masses.

Neptune's motion introduces Devic influences from outside our solar system, as it would seem. Certain mass-movements coincide with the transits of Neptune. Spiritualism began at the time when Neptune was rediscovered in 1846. Neptune produces mass-movements of a socialistic type. Its influence in the higher sense is altruistic, communistic, compassionate, platonic, universalistic. It produces movements of this nature when inspired by individuals who respond to this higher side of Neptune. It produces extravagant forms of indulgence in drink and drugs among those who respond to the lower side. Neptune's transit through Virgo has synchronized with the spread of dietetic

knowledge among the masses during the last two decades. Until Neptune entered Virgo about 1928 the study of diet was still regarded as superstition by the majority. Even many medical authorities looked on dietetics with some suspicion. Today it is a recognized part of medical practice and of mass-thinking. Neptune produces musical genius. Its transits through the signs will probably cause mass-appreciation of music to develop. Music is a form of Mantra Yoga, so that the development of Mantra Yoga might be studied in terms of Neptune's transits, and in relation to the conjunctions of Neptune and the other major planets.

Pluto's transits will almost certainly produce important developments. Pluto, being probably the higher octave of Mars, will inaugurate evolutionary developments relating to higher forms of courage and skill in action. Technique in general is likely to be sublimated under Pluto's transiting aspects. The entry of Pluto into Cancer in 1912 seems to coincide with the strange outbreak of supersensuousness and sensationalism which developed about that time and accompanied the European War. At the same time the Mars cycle was beginning in 1909, and this may have pointed to a time of outbreak. Pluto's transit into Leo seems to be introducing a different note—one of devotion (Leo). Already we notice a new tendency in the present war, a lack of the sensationalism which marked the last war, and a decided tendency towards serious devotion and self-sacrifice. Nazi Youth—Russian men, women and children—even the money-interests in the English-speaking world—are all exhibiting a tendency to self-sacrifice for a cause. The weakness latent in Leo is that its energies tend to run back into the sensationalism and tribalism of Cancer. This we notice in the Nazi Movement.

Rome is governed by Leo, and it is possible that ecclesiastical Rome may experience a change of heart and become a redeeming instead of a repressive influence before Pluto leaves Leo. The opportunities for an organization such as the Roman Catholic Church to initiate mass-developments of Intuition instead of enforced submission to authority are latent in the sign Leo, as any occultist can see. With the ending of the precessional cycle of Pisces, which represented submission, and the entrance of the Aquarian Age, there is every opportunity for a religious organization to adopt new methods of a reformative and progressive kind. Whether the Church's leaders will be wise enough to take the opportunity is uncertain. If not, some other organization will develop.

We can therefore forecast mass-developments in the future by planetary and zodiacal motions, by noting the precessional cycles, the transits of major planets, the conjunctions of major planets. As Pluto represents a stirring of the racial unconscious (God of the Underworld), when Pluto enters Virgo about 1975 one might expect some emergence of reality from the racial unconscious—some attempts on a big scale to induce masses of people to reason on their own inner experiences and bring much of the repressed material into consciousness. The last quarter of the present century might be notable for some such activity. This would be an important step in the direction of the masses approaching the first stage of Yoga—Discrimination. Neptune's transit through Virgo has already paved the way for certain mass-realizations of a dis-

criminative kind in relation to selective ways of living, popular acceptance of "psychology", and study of dietetics.

As far as Art is concerned, Music and Literature seem to have a connection with Mantra Yoga, and to contain possibilities of future development along lines of realization. Music produces forms of supra-physical quality. It affects and conditions the mind by its forms, which synchronize with mental currents and patterns of manasic matter. Speech, poetry, etc., also produce rhythmic sounds, or mantras.

Speaking and singing in particular provide a basis for Mantra Yoga. The human voice is more than a sound-box. It is a creative instrument, conveying something of the Self in its carrier-waves. The Throat Chakram is employed to a greater or less extent according to the development and knowledge of the singer or speaker. All radio-experts are aware that there is a subtle "personality" carried over the ether by the speaker or singer. This personality cannot be analysed into frequency rates or measured on a dial. It contains an intangible mento-emotional quality which is easily recognizable. Enrico Caruso had this quality. His "breath-control" enabled him to sustain notes in a way which suggests a kind of Mantra Yoga exercise. He could shatter a delicate glass by sounding an appropriate note into it. This proves the destructive effects of sound. Chladni's experiments with a speaking-tube and fine sand showed a constructive quality in the voice as well. Mantra Yoga carries this further and is a definite process of conditioning the mind, astral body and etheric double by creative rhythms. Music may develop along lines of Mantra Yoga later.

The present relationship between painting and Yoga may be uncertain and rather indefinite, but their future relations might be suggested by the fact that Yoga-training produces changes in all the vehicles. The astral body exhibits important effects under Yoga-exercises. The currents begin to move clockwise and the chakras take on a rhythmic motion, forming coloured patterns of high complexity, such as only a delicate artist could reproduce in pigments. The ability to create pictures on a canvas or other background is a form of Yoga. The artist necessarily introduces something of himself and his emotions into his pictures; and the principle of this is similar to that of the Yogi developing his astral body. In the next Chain we are told that the astral body will be the densest vehicle in use; at that time each man's emotional standards will be as generally visible as the physical body is today, and each person will be an artist creating his pictures in the substance of his own emotional nature. The combinations of colour and pattern in the astral world are almost infinite, so the opportunities for individual craftmanship are also infinite. Sculpture and architecture are similarly related to the mental body, the patterns of which are geometrical.

Dramatic art is already a descendant of ritual modes from the past. Religious ritual and dramatic symbolism was a method of developing consciousness in Egypt. The Mystery-Schools of Egypt, Persia and Greece used dramatic symbolism in their rituals. It may be that the Drama of the future will return to the Grecian mode, in which religious truths were presented in the form of legends and myths. There is a possibility of yogic development in the Drama.

The Dance is dramatic, but it is also of the First Ray. It creates

and destroys. The Dance of Shiva was a dance of destruction in which old forms, conserved by Saturn, are shattered by Uranus. The ancient Choral Dance was essentially religious; and sooner or later dramatic dancing should return to its spiritual setting. So it will dramatize union instead of separateness. As the poet says:

> The time came in the land,
> The time of the Great Conquest,
> When the people with this desire
> Left the threshold of their door
> To go forth towards one another.

Hatha Yoga, like Art, is strictly a Fourth-Ray activity—in this respect that it evokes a spiritual response by producing changes in physical matter and the physical body. Raja Yoga and Mantra Yoga operate from the opposite pole and produce changes in the vehicles by initiating spiritual changes first. Art is a kind of link between the two. The artist's mental state not only produces changes in the physical medium which he uses, but his physical creations affect the minds of those who see them.

The following chart, based on an article by A. Rangaswami Aiyar on law, jurisprudence and legal developments in relation to Theosophy, shows how the consciousness of humanity is evolving in the conceptions of its legal code.

Race	*Dominant Level*	*Typical Crimes*	*Penalties*	*Evidence*	*Standards*
3rd Root Race	Kama	Offences against person	Blind revenge	Suspicion	What succeeds is right
4th Root Race	Kama-manas	Offences against person and property	Exact retaliation, "an eye for an eye"	Eye-witness	Might is right
5th Root Race	Kama-manas and Higher Manas	Same as 4th, also against organizations	Penalty reformative	Direct and indirect evidence	Social code is right
6th Root Race	Buddhi	Offences against moral standards	Education instead of punishment	Intuition	Brotherhood is right
7th Root Race	Atma Buddhi	Offences against Higher Self	Appeal to Self; voluntary atonement	Self-conviction	Brotherhood is right

	PRIMITIVE MAN	MODERN MASS TYPES	MODERN INTELLECTUALS	YOGI	PERFECTED MAN
ATMA					
BUDDHI	Automatisms				
HIGHER MANAS	The Self has no control above the Physical Plane			Foci of Attention	
OBJECTIVE MIND	Emotional		Focus of Attention		The Self is able to focus attention at will in all its vehicles
EMOTION AND DESIRE	Mento -	Focus of Attention			
SENSORY LEVEL	Focus of Attention				
TYPICAL MENTAL STATE	Childish Butterfly-mind	Confused thinking Conditioned by likes & dislikes	Mental "Fixation" (negative)	Mental "Concentration" (positive)	Self - Awareness
TYPICAL HINDRANCES	Ignorance of External World	Likes and Dislikes	Self-esteem	Will-to-Live	———
APPROPRIATE DISCIPLINE	Simple Discrimination and Observation	Passional Control and Social Cooperation	Concentration and Emotional Sublimation	Impersonal Service, Resignation & Meditation	Unconscious Samadhi

DIAGRAM 19 (SHOWING LEVELS OF CONSCIOUSNESS FROM NESCIENCE TO OMNISCIENCE)

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APPENDIX A

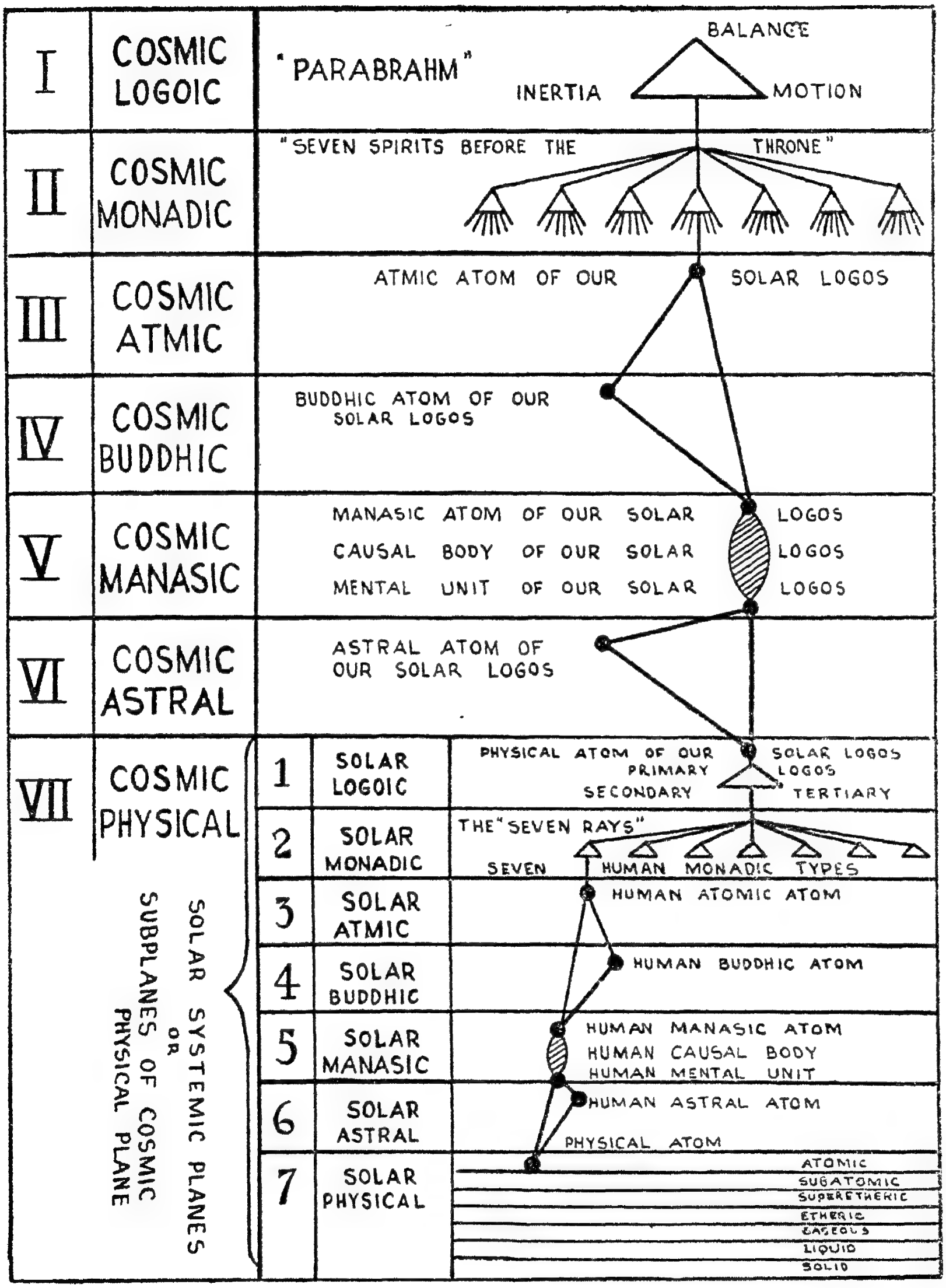
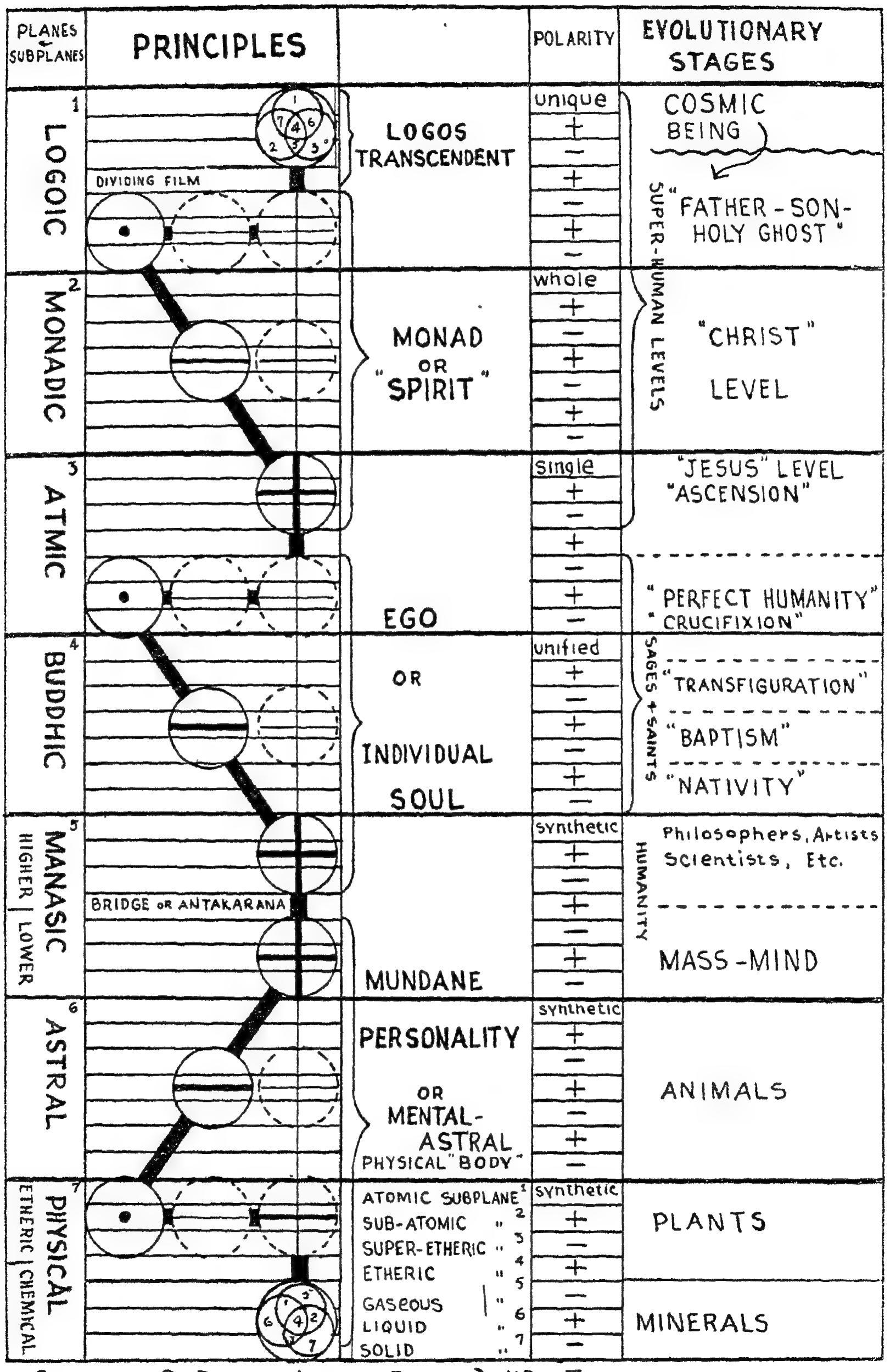


DIAGRAM 20

The Three Principles of Parabrahm—Motion-Inertia-Balance are the Source of the "Three Gunas" of Matter—Mobility—Stability—Rhythmic Frequency.

N*

APPENDIX B



Symbols ⊙ Primary Logos-Factor
⊖ Secondary do
⊕ Tertiary do

NB Thick circles represent active principles, dotted circles patent principles to be evolved.

The thick line joining Active Principles shows descent of Monad

DIAGRAM 21

NOTES ON APPENDIX B

The circles show the principles of man as these have been established by the "descent" of the Divine Monad into incarnation through the permanent atoms. The dotted circles indicate the latent principles which the Monad purposes to evolve into active, awakened faculties This awakening, evolving process, is shown diagrammatically under the heading "Evolutionary Stages". "Man", so called from the Sanskrit root "MAN", to Think, has reached the manasic level of consciousness and therefore extends in the diagram from the manasic level to the physical. The mineral kingdom occupies only the chemical region of the physical plane (except for certain radio-active minerals and certain "jewels" which can be artificially magnetized); the plant kingdom occupies chemical and etheric divisions; the animal kingdom the astral and physical. Super-human entities, known as "Angels", are not shown in this Appendix. The philosophers, scientists and creative artists have reached the higher mental level, and think in terms of principles and synthetic reason, while the general average level of mankind still remains on the lower mental level, if not on the emotional, animal level The animals on the whole do not occupy the whole of the astral plane, but probably only the lower sub-planes. A few animals are capable of devotion and almost "human" emotion

It will be noticed that the central sub-plane of Manas, the 4th sub-plane, is the "pivot" round which the planes from Atma to Sthula revolve The Atmic Plane reflects itself in the Physical, the Buddhic in the Astral, while Higher Manas reflects itself in Lower Manas.

The Monad, it will be seen, occupies part of three planes, the Logoic, Monadic and higher Atmic. This is the Threefold Spirit in man. The Ego, or Individual Soul, occupies three planes also: the lower Atmic, Buddhic and higher Manasic. The Ego is a replica of the Monad on a lower level, while the mundane personality is a reflection (inverted) of the Ego.

Evolution proceeds by stages of awakening consciousness beyond that of Mind. Yoga-training, whether intellectual, devotional or active, awakens succeeding "levels" of consciousness, and the well-known Christian festivals are names which synchronize with these levels. The "Crucifixion" and "Resurrection", almost incomprehensible mysteries to the average human being of today, except in a literal, historical form, represent the final transition from human into superhuman kingdoms.

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